

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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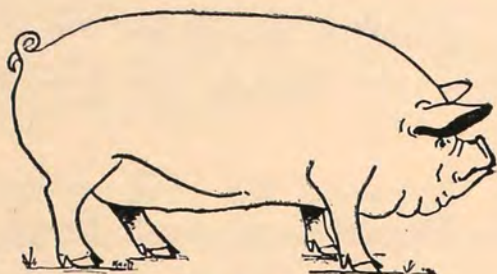
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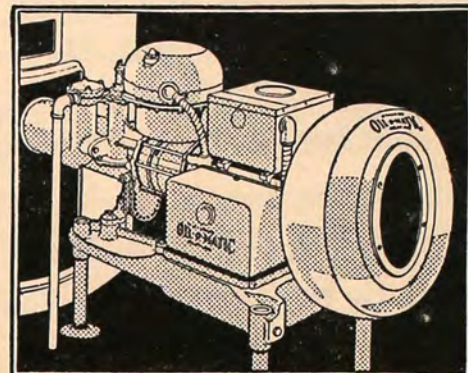
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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The Bishop's Message

THE GENERAL CONVENTION

The General Convention has very much more value, both to the Church at large and to the individual City in which it is held, than would appear on the surface. The fact that a certain Diocese is making preparation to entertain 2,000 or more delegates to the Convention and to the Woman's Auxiliary fixed the mind of everyone to the greatness of the Church, and the place it ought to hold in life. The meticulous care of every detail for the entertaining of the delegates to the Convention at Denver was apparent to everyone. No one could suggest anything that could have been done to add either to the comfort and work of the delegates. Every day cars were to be found in every portion of the City ready to transport one to any place he might be going. At the adjournment of either House masses of cars were waiting. The police were detailed and were most gentlemanly and efficient in every way. The Capitol of the State was given to the House of Bishops, and furnished an excellent place for their deliberations. During the Convention, the Governor of Colorado came in person, and welcomed us to the State and the City. The impression that a Convention makes upon the City in which it is held is quite an asset. I well remember six years ago going as a delegate to New Orleans. I was met at the station by a group of men who, with the greatest fervor said, "We are so glad to have you here, and we know you will bring a blessing to our City." The impression that the Convention made upon the City of Denver was marked. The *Rocky Mountain News* for the day following the close of the Convention printed the following: "Aside from its financial worth, the Convention was outstanding in other ways. The class of personnel, number of delegates, extraordinary length of sessions, added net profit to the City. It was the finest ever held in Denver, authorities here agree." "The men and women attending it were high class, intellectual people—lovely to deal with." Wherever one went, he met with the warmest welcome, and everyone seemed delighted to welcome the Convention as a whole, and each individual as well. God was

good to us. The weather was beautiful. The excursions that were furnished by the people of Denver out into the mountains were particularly fine and wonderful. Echo Lake, at the base of Mount Evans, was a marvellously beautiful spot, so that all that would go to make a Convention successful was present at Denver.

On the first morning at seven-thirty, the great Corporate Communion of the Bishops and delegates was made at St. John's Cathedral. It was an exclusive celebration and no one but members of the Convention were admitted. There were about 750 present, and there was the deepest spirit of reverence. The service, which included the communicating of this whole congregation, took less than one hour. This was indeed the great opening of the Convention, but many of us felt it was the great service of the Convention.

At ten-thirty on the same day, a vast congregation (certainly 10,000) assembled in the Auditorium. There was a choir of several hundred voices, and the music was uplifting. Our old friend, Dr. Tomkins, read the Lesson, and it was read in that exquisitely beautiful and reverential manner that is characteristic of him. The sermon was preached by the Rt. Rev. Michael Bolton Furse, Bishop of St. Albans, England. It was very kind of Bishop Furse to accept the invitation and to come over from England to be present. Anyone who was present at the Washington Convention and heard Bishop Anderson's magnificent opening sermon will find it hard to be satisfied with any sermon he may hear on such an occasion.

The Woman's Thank Offering on the second morning was marked by an enormous congregation (as it always is). It is a joy to see the spirit of devotion that leads the women to go and offer on the altar of God the fruitage of their blessings in the past triennium. In the evening of that day the great mass meeting for the announcement of the amount was held, and a vast throng was present. While the total amount was somewhat less than at the last triennium, the difference was so slight that one could hardly think it possible that such a large sum could be collected in the past three years. The offering from Pennsylvania was larger than at the last triennium.

There were many important public meetings. One was termed "The Romance of the Church's Westward March." The stage was set with a stage coach and an Indian tepee, and various things which spoke of our early civilization. There were Indians in person who sung at different times during the evening. A magnificent address was given by Bishop Gailor, and it was thrilling. Addresses were also made by Bishop Burleson and Bishop Stewart.

Public meetings were held to report to the Church the work of the Domestic and Foreign Missions. We were all immensely proud of Bishop Creighton, a Philadelphian, and a graduate of our own Divinity School, who on every occasion stood out with a magnificence and beauty that was very noted. He was full of useful information, and had the power of putting it in an attractive form and delivering it in a pleasant voice, which could be heard by all the people.

At the one joint session of the House of Bishops and the House of Deputies, Bishop Creighton's speech was undoubtedly the outstanding one as far as the ecclesiastical speeches were concerned, but a wonderful address was made by Mr. E. Spencer Miller, the Advisor of the National Council on Social Service. Everyone was thrilled by his address.

An interesting feature of the Convention was the election of three Missionary Bishops. The nominations had hitherto been held in secret sessions, but this year (for the first time) the nominations were made in open meeting, but the voting was made in a secret session. The method of nomination is: the youngest Bishop makes the first nomination, and nominations follow until the oldest Bishop is reached. That has the advantage of giving courage to the new man to make his nomination, and not allow him to be influenced by the older Bishops. A beautiful thing was the fact that in the case of the Bishop Suffragan of Alaska, everyone declined to nominate anyone until the name of Bishop Rowe was called. He nominated the Rev. John B. Bentley. After that nomination all the other Bishops declined to nominate. The same was the case in regard to Bishop Creighton and his Suffragan for Mexico. It seemed to me a very proper, and also a very gracious thing that each Bishop was allowed to nominate his own Suffragan. There were many nominees for North Dakota. I nominated a Presbyter from the Diocese of Pennsylvania who had spent part of his Ministry in North Dakota. I think there were seventeen candidates in all. The Rev. Frederick B. Bartlett was elected.

A curious thing was that the Presiding Bishop cautioned us not to reveal to anyone the result of the election until the report should be made to the House of Bishops which would take place in about two hours. At the same time, Bishop Perry was reelected Presiding Bishop. Within an hour Mrs. Perry had been called on the telephone and told that her husband had been reelected, and the people in Denver had been told precisely who had been elected to the other positions. It so happened that a reporter had hidden himself

underneath a window and as soon as the election had been consummated, went out and made it public. A Clergyman arose in the House of Deputies and said, if there was no other way to do it "The delegates from New York would pay a plumber to go and mend the leaks in the House of Bishops."

The sessions of the Convention were interesting but slow, but a body like the General Convention should move slowly. The placement of the Clergy was argued for a whole night, and twenty minutes to eleven it was moved and seconded to return the report to the Committee for revision, and to report at the next General Convention. This was probably the best disposition that could be made of a subject as decisive as this. The Western Bishops had no idea of the kind of Vestries we have in the East. They supposed they had no brains and judgment, and insisted that the Bishop should nominate the Rectors of all Parishes, and no opportunity should be given the Vestry to do other than assent to one of three names sent to them by the Bishop.

The Divorce Canon was looked upon as the subject that probably would create the greatest discussion. In the House of Bishops it was not taken up until very nearly the end of the Convention. The Committee on Canons was working out a Canon to include the minority and majority of the Canons. Apart from the statement of conditions that would render a marriage null, and the mandate to the Clergy that they instruct the members of their congregation on the subject of marriage, its responsibility and the mutual forbearance that it requires—very little change was made in that portion of the Canon. There was put into the hands of the Bishop or the Bishop and the Ecclesiastical Court, a method whereby a person married outside of the Church and under conditions which the Church does not permit, might make application for standing as a communicant of the Church. The matter, however, was so indefinite that it seemed to depend upon the private opinion of the Bishop as to whether a person should be admitted or excommunicated.

The spirit in which all arguments took place was both Christian and delightful. The newspapers tried to make it appear that we were having strenuous debates as though we were a political gathering. People thought intensely, but there was no such thing as wrangling nor discourteous language used on the floor. Bishop Weller wanted the Canon to remain as it was, and Bishop Page wanted the Canon to be changed into something entirely different. Neither gained a point, but the debate was done with great Christian courtesy.

The place for the meeting of the next General Convention was debated with considerable warmth. New Jersey wanted it, because on the eleventh of May, 1784, delegates from New York, New Jersey, and Pennsylvania met in New Brunswick and tried to form an Episcopal Church in these United States, and in 1785 the First Convention of the Diocese of New Jersey met in New Brunswick. Minneapolis was anxious that the

Convention should go there to show the great growth that Minneapolis has made since the Convention met here some years ago. Undoubtedly the Convention should go to New Jersey because of historic reasons. There were, however, many who had such strange ideas of Atlantic City and that City seemed to be the only possible place for such a Convention. For awhile it seemed as though the Convention would either go to Cleveland or Minneapolis. The House of Deputies, notwithstanding the fact that the House of Bishops sent out its choice of Atlantic City, voted to go to Minneapolis. After a Committee of conference, no agreement could be reached and a delegate from the House of Deputies remarking that "the Bishops would be as much at sea in Minneapolis as in Atlantic City,"

moved that the House of Deputies accede to the wish of the House of Bishops.

Therefore, our next General Convention will be held in the neighboring Diocese. I think it will be a great thing for the City of Philadelphia. Great meetings can be held here, and the metropolitan pulpits of New York, Newark, Philadelphia, Wilmington, Baltimore, Washington and many others, each within a few hours of Atlantic City, will give opportunity for the Church in the East to hear the great preachers.

As we were leaving, the newspapers bade us an affectionate farewell and asked us to come again. They felt that they had never had a larger nor more delightful Convention in Denver, and the General Convention felt it had never held its meeting in a place where greater happiness had been experienced.

LAYMAN'S RETREAT

Fifteen laymen of the Episcopal Church pray for two days! Unbelievable though it may sound, that is what actually happened over the week-end recently at St. James-in-the-Country, at Quakertown, Pennsylvania. A layman, Mr. John Mulford, who had experienced the value of retreats, determined under the inspiration and guidance of the rector of Wyncote, to inaugurate a Retreat in the Diocese of Pennsylvania. Distrusting the effect of elaborate machinery and the ineffectiveness of "committees," he got into touch with a number of his friends, secured Father Tiedemann, of the Order of the Holy Cross, as conductor, arranged with the authorities of St. James's Church, Philadelphia, for the use of its farm at Quakertown—and the Retreat was held. Fifteen men from ten parishes—high, low, young and old, rich and poor, assembled on Friday afternoon and kept Retreat until Sunday evening. The services were held in the barn, which, fitted up simply with borrowed sanctuary furniture, made a most devotional chapel. There were three meditations and an instruction each day, with the Eucharist, intercessions and evening devotions as services. Silence was strictly observed and almost all members of the Retreat made their confession, many for the first time.

The two outstanding marks of this corporate experience were, first, the note of joy which seemed to fill all members of the Retreat. As one remarked on the way home, "I felt like singing all the time." And the second was the appreciation by all of the value of the silence. Doubt had been expressed prior to the Retreat as to the wisdom of observing a strict silence, but when the Retreat was over, there was unanimous expression of the opportunity thus afforded, for each man to get genuinely alone with God.

It is hoped that this opportunity of the fifteen may be but the start of the expansion of the Life of Prayer throughout the Diocese of Pennsylvania and it is

vastly encouraging to have this new evidence to the fact that the Christian Religion, if only given free scope, always and for all men, works.

SAINT SAUVEUR

In connection with the services at the Eglise du Saint Sauveur, we may bring to the attention of our readers the work that is being done in the social work of that church by the *Activités Françaises*, under the Presidency of the Rev. B. Janney Rudderow, Minister-in-charge of Holy Trinity Memorial Chapel and rector of the Eglise du Saint Sauveur.

The above-mentioned Association conducts, under the direction of an eminent French social worker, a free employment bureau and a charity bureau, for the French colony of Philadelphia. Families seeking domestic or any other help, can be supplied with employees whose characters, etc., have been carefully investigated. Only help adapted to the required work are sent. Financial and other aid is given to the French colony who are in need.

The *Activités Françaises* also give entertainments for the French colony to which their American friends are invited.

A club has been formed, under the auspices of the *Activités Françaises*, whose principal aims are to bring the French and the friends of France together for their intellectual and social betterment.

This work is supported by voluntary contributions.

LICENSES OF LAY

READERS EXPIRE

The following notice has been sent out: The attention of the Clergy is called to the fact that the Licenses of all Lay Readers in the Diocese expire at Advent. Our records show that the names subjoined have acted for you during the past year. If, therefore, you desire to continue to avail yourself of their services, or to use other men, kindly make applica-

tion for the issuing of the necessary License by checking this sheet and returning. The Bishop requests that applications be reduced to a minimum. A special License is required for Lay Readers to make Addresses and should be so noted.

RICHARD J. MORRIS,
Secretary.

THE FOREIGN MISSIONARY FROM ST. PAUL'S CHURCH, CHESTNUT HILL

Miss Elsie Beyer, who is now enroute to Liberia on appointment from the Department of Missions of the National Council, is the first member of St. Paul's, Chestnut Hill, to volunteer for the foreign field for many years.

Miss Beyer is a social worker of considerable experience, who did an important piece of work at the Sleighton Farm School for Girls last year. She has always felt inclined to go to the Foreign Mission Field and volunteered for the Philippine Islands. As the Department was not able to place her there, they asked her to go to Alaska to a Boy's School. But she had never dealt with boys! She was appointed finally to Liberia, where she will take her place as the member of the faculty of a Girls' School in Bromley near Monrovia.

When asked if the perils of the climate inspired her with fear, she replied that if others were able to live there, she thought she could too.

Miss Beyer attended a meeting of the Woman's Auxiliary before she sailed and described the nature of her position. She spoke to the children of the Church School on Sunday morning, October 11, and came forward at the 11 o'clock service to the altar rail to take part in a short service of dedication and to receive the Benediction of the Bishop of St. Albans, who himself was for seventeen years a bishop in South Africa.

Miss Beyer will be gone for three years, but has promised to keep closely in touch with St. Paul's people during that time.

General Convention, 1931

By REV. JOHN MOCKRIDGE, D.D.

Denver is very nearly an ideal place for such a gathering as the General Convention. As a city it is big enough to provide every necessary facility, but not so big as to make the Conventions impress upon it a merely incidental one. The people of Denver are, as hosts, simply beyond all praise. From the first moment to the last there was abundant evidence that they had spent months of careful thought on their plans, and that those plans had covered every imaginable Convention need and that the plans were carried out to perfection. The effect on the Convention of this pervading hospitality, of the quiet, exact efficiency of all arrangements, was perhaps greater than most of us realized. Denver took us seriously. Every preparation was made for us to work hard and harmoniously. We just had to live up to this!

So, I think, we did. At half-past seven on the morning of the first day seven hundred men knelt at the Altar of the Cathedral for the Corporate Communion; and, as a suggestion that all our days should begin thus, there were daily Celebrations in all the Denver churches. There was a daily devotional service at 9.40. The House Sessions varied from five to eight hours a day and every night there was a meeting or a service of some sort or other. Sandwiched in between these were breakfast meetings, lunch meetings, committee meetings, conferences and dinner meetings. There was no time for loafing!

As to our harmoniousness, and speaking for the House of Deputies, which alone I know, it was rather pathetic to observe the attempts of the local newspapers to describe our daily doings in terms of the arena. There were *no* "fights." There were no evidences of "partisanship" or any other of the unworthy things often thought of as rather necessary accompaniments of a church gathering. On the contrary, there were constant daily evidences of the very most exhilarating qualities of gentlemanly sportsmanship—as, for instance, when Mr. Roswell Page, of Virginia, read a letter from Canon St. George inviting him and all of us to a pontifical Mass in honor of the fiftieth anniversary of his ordination!

Debates there were, of course, and straight talking in plenty; but there was evident in the House a spirit of determination to surmount pettiness, to get at realities to achieve results which, especially in such times as these, would show that the Church is readier than ever to learn, to teach, and to do the Master's will.

It is possible, I think, to point out four major achievements of the Convention:

(1) Much time was spent in deliberating upon the Report of the Committee on

Budget and Programme. The Report was most able and persuasively presented, and the discussion on it led by the Reverend Karl M. Block, D.D. The main point of discussion was as to whether the total amount of money recommended by the Committee should in these hard times be adopted, or whether in view of these times there should be a reduction. The Committee's amount was \$4,225,000; the amount proposed by some Deputies \$4,000,000. There were real arguments on each side; but I believe all of us felt that the right thing was done in the final acceptance of the Committee's amount. These are not days for the Church to sound "Retreat."

(2) In a short article such as this, there is not space for adequate account of the action on "Marriage and Divorce." I shall merely outline what was proposed and what was finally decided.

I. A Joint Commission on Marriage and Divorce had prepared a startlingly new Canon. Their preliminary Report, made public months before the Convention, had shocked many thousands of loyal Churchfolk.

II. A Minority of the Commission presented a counter proposal, the effect of which would have been to stiffen the existing law of the Church.

III. Since these Reports involved changes in the Canon on Marriage, they were first of all referred to the Committee on Canons, and this Committee, after due consideration, reported a proposed new Canon which was in effect the rejection of the main proposal of the Commission, but which included some provisions of undoubted value in the Commission's Report.

It was on these three proposals that for nearly two days a most valuable and educative discussion took place. There were moments of tension, but never anything in the least like a "fight," and there was wrought out and adopted a Canon which was no mere "compromise," but rather a declaration that this Church means to maintain its traditional ideals while equally it means to meet the individual conscience in these strange days with justice and with mercy. But the House of Deputies' action was not final; the House of Bishops must "concur." That House had been debating as we had, and formulating its own conclusions which were sent to us in the form of a proposed Canon, differing widely from ours. When this happens a "Committee of Conference" made up of members of both Houses meets in the hope of resolving the differences. In this case the Conference Committee was completely successful and the new Canon on Marriage and Divorce is perhaps as valuable a bit of legislation as

the Church has had for very many years. The present section describing who may marry and who may not is unchanged but there have been added to the law provisions enjoining the clergy to give instruction on the subject of Christian marriage, a most valuable section dealing with nullity, and a wise new method for dealing with the cases of those who, having been married otherwise than the Church's law allows, come seeking access to the Sacraments.

(3) The third achievement is a very striking Report written by a "Committee of Twenty-One," and dealing with the great social problems of our own day. It is a courageous, able, forward-looking document. Not all of us will agree with its social philosophy; but that so plain-spoken a document could be sent out by the Convention "commended to the thoughtful consideration of our fellow Churchmen" is proof that the Denver Convention was determined to grapple bravely with the ills and injustices that afflict us. One of our own lay Deputies, Mr. Reynolds D. Brown, took a most helpful and prominent part in the working out of this Report.

(4) The Bishops' Pastoral Letter, coming at the end of the Convention, deserves to be called an achievement. Its language is careful and restrained, but it is a pronouncement we may well be proud to have as coming from our Fathers in God at this time.

General Convention is not merely a legislative body. More and more it is taking on the aspect of a great gathering of Churchmen and Churchwomen who meet for worship, for spiritual instruction, for a general all 'round lifting up of hearts and minds. At Denver this aspect of the Convention was very striking, and unless I am mistaken, much of the development in this respect is due to the leadership and the expert spiritual guidance of our already beloved Presiding Bishop. There was a pervading atmosphere of worship. The great services for men, for women, for children in the noble Cathedral were, all of them, very high points indeed. Carried out with careful, even faultless, attention to detail, there was not one of them that did not lift us to Him whose work we were doing and make us feel our oneness with Him and with each other.

I assume that the great meetings of the Woman's Auxiliary will be written about by others. Besides, there were almost countless gatherings of organizations which represent the Church at work, busy in all that touches human life.

In concluding this brief and sketchy account of the Denver Convention, I may say that the Pennsylvania delegation had its full share in the Convention's work.

(Continued on Page 63)

The General Convention at Denver

By LOUIS BARCROFT RUNK

To one attending it for the first time as one of the official representatives of his Diocese, the General Convention presents a series of spectacles and awakens sensations to be long remembered, coupled with a vision of the corporate glory of our Church that should serve as a perpetual inspiration.

On our way out, those of us who left Philadelphia on Sunday afternoon, September 13th, were most hospitably entertained for luncheon the next day by the Church Club of Chicago, after we had been given a two-hour sight-seeing drive in private automobiles given up to us for the occasion. All the transportation arrangements were admirable, there being several special trains on various roads from Chicago to Denver.

The National Council had been having its sessions of various kinds for two days before the rest of us reached Denver. The opening service in the huge municipal auditorium, with about twenty thousand people present and 113 bishops in the Processional, was most inspiring. The Lord Bishop of St. Alban's delivered several addresses and his clear call to personal consecration made a deep impression.

The House of Deputies reelected as its President Rev. Dr. Phillips, of Washington, whom we all remember as a former rector of the Church of the Saviour in this city. Apart from what seemed a needless delay of two and a half days in appointing committees, which time had to be made up by longer sessions of the House later on, the Rev. Dr. Phillips presided most capably and was the soul of courtesy and fairness in all his rulings. There were present in the House of Deputies 292 clerical and 289 lay deputies from 73 Dioceses; 20 clerical and the same number of lay deputies from 20 Domestic Missionary Districts; 9 clerical and 7 lay deputies from 9 Foreign Missionary Districts, or a total present of 637. The House of Deputies had 18 Standing Committees.

The Presiding Bishop took the Chair in the House of Bishops, and both Houses, after electing secretaries and messengers, were ready for business. For twelve week-days the House of Bishops and the House of Deputies met daily, and the Woman's Auxiliary did the same, with additional meetings of other organizations, and supplementary meetings of various kinds almost every afternoon and evening, in a profusion that was almost bewildering. No one could possibly attend every meeting that was held—you could only choose those that helped you most. One enthusiastic morning and afternoon joint session of both Houses was held.

Before starting, I was told that one of the most inspiring services of all would

be the Corporate Communion and Presentation of the United Thank Offering of the women of the Church, in the early morning, and the United Thank Offering Mass Meeting on the evening of the same day, both in the Municipal Auditorium; and these meetings surpassed all that I had been told about them. The representatives of the women of our Diocese were a joy to talk to and an inspiration to watch.

The able article of the Rev. Dr. Mockridge, in this issue, has summarized the "high spots" of the Convention. Some other matters, however, which may interest others, are as follows:

The American Missal issue, without any mention of it by name, was tactfully disposed of by adopting, without debate, an amendment to the canon to provide that no copy of the Book of Common Prayer or of parts thereof "shall be made, printed, published or used as of authority" unless it contained the authorization of the Custodian of the Standard Prayer Book, and that "no copy or edition of the Book of Common Prayer or of a part or parts thereof shall be made, printed, published or used as of authority in this Church or certified as aforesaid which contains or is bound up with any alterations or additions thereto, or with any other matter, except the Holy Scriptures or the authorized Hymnal of this Church."

A plan to allow Bishops to be called to other Dioceses, which would involve an amendment to the Constitution, was passed for the first time by this Convention, and will come up again for final action in 1934.

Both Houses petitioned the United States Senate that the United States become a member of the Permanent Court of International Justice.

The MacIntosh case debate, which involved a Supreme Court construction of our present naturalization laws, and in which decision the Supreme Court has recently refused an application for a rehearing, was happily settled by adopting a resolution, prepared by Mr. Brown of our Diocese, which petitions Congress to amend the law so as to place conscientious objectors who seek citizenship on precisely the same level as citizens, provided they were willing to serve in times of war as noncombatants.

The Joint Commission on adapting the Office of Deaconess to the present tasks of the Church, filed a report embodying the functions of the Deaconess as defined by Resolution 70 of the Lambeth Conference of 1930, and in accordance therewith a new canon was adopted, by which Deaconesses are now empowered to assist the minister in the preparation of candidates for Baptism and Confirmation, to assist in the Office of Holy Baptism, to

officiate at the Churaching of Women, to read Morning and Evening Prayer, together with the Litany, in church, save such parts as are reserved for the Priest, and to lead in prayer, and, with the license of the Bishop, they are permitted to instruct and preach, save at the Holy Communion; thus officially recognizing the splendid ministry of these devoted women.

The Convention voted to cooperate in missionary work in Southern India, when the necessary cost was provided, so "India's coral strand" in the well-known hymn becomes the reality for us that it has long been for the English Church.

The next Convention, in 1934, will be in Atlantic City, and Chicago has given notice that it will extend an invitation to meet there in 1937.

The invitation to New Jersey for 1934, which has just been accepted, was first extended in 1928, and apparently the way to secure an acceptance is to be two Conventions ahead with the invitation.

Philadelphia has not had a General Convention since 1883, and the earliest Convention which we could now reasonably hope to secure would be that of 1940. Since our Convention of 1883, New York has had the General Convention twice, and Chicago will have had it twice if its invitation for 1937 is accepted. It would seem as if, once in each generation, our Diocese should afford to the General Convention an opportunity to see the shrine of American liberty, as well as the places where our American Church had its legal foundation and our first American Prayer Book was adopted. 1940 would be 57 years from the last date when they were here. Should we not prayerfully consider the advisability of planning to have the Convention come here by having our Diocesan Convention of 1934 authorize our deputies to extend an invitation for 1940 to the 1934 General Convention for official acceptance in 1937? Philadelphia has an inspiration which no other city in the country has, and which the whole Church would profit by renewing.

ST. CLEMENT'S DAY

St. Clement's Day will be kept with the usual solemnity in St. Clement's Church at 20th and Cherry Streets, on November 23. The Festival will begin with Vespers Sunday evening, November 22. There will be a Solemn High Mass on the Feast Day, Monday 23, and the usual Festival of the Guilds on Sunday evening, November 29.

A parson wrote to his Bishop asking him to come and hold a "quiet day." The Bishop declined saying, "Your parish does not need a quiet day but an earthquake."

Free Treatments to Needy Sick Demands Increased Thanksgiving Day Offering for Episcopal Hospital

By REV. GRANVILLE TAYLOR

How many contributors to the annual Thanksgiving Day Offering for the Episcopal Hospital know that considerably more than the total offering given is used each year to give free treatments and medicine to thousands who are unable to pay? No doubt many wonder what the Hospital does with the offering. Their questions are readily answered by referring to but one department of the great institution, the Outpatient Department.

For example, let us cite two cases from thousands: The first, a family of seven; father 36, mother 34, and five children. They are good parents, and the husband has been a good father to the best of his ability. He is industrious, wants to work, but is only employed two days a week at present. They are living in two rooms, plus, what might be termed, a shed. There is no income except that from the two days a week work. The Unemployment Bureau has given an occasional help. The last children are three months old twins.

In the past the father has been given 8 free treatments for nose and throat trouble. He is now greatly improved. The mother has been given 76 free treatments for chronic catarrh since 1927. She has also had 10 free treatments of a surgical nature. The daughter, a very fine girl nine years old, has been greatly undernourished and has been treated in the Nose and Throat Department 43 times without charge. The Hospital Social Service Department has procured convalescent care from time to time. The two other children have made 6 free visits to the Hospital in the Dental, Nose, Throat and Eye Clinics. The Hospital Social Service Department arranged for maternity care for the mother in a nearby institution. Since that time, the babies have been brought back regularly to the Outpatient Department for treatments; 6 or 7 visits have been made by them. On top of all this, a great amount of social service work has been done.

What would this family have done without the Christian ministrations of our Hospital? These ministrations are made possible by the Thanksgiving Day Offering of our people.

The second case is of a girl thirteen years of age, of a good, industrious family and quite willing to do all possible for themselves. Their present income is \$6 a week received from a grandfather. There are two other children in the family. A year or more ago Gertrude was stricken with an acute heart condition. She was treated for awhile in the Dispensary, and finally admitted to the Hospital proper, all free, of course. The Social Service Department succeeded in gaining her admission to "Heart Cottage" at Wynne-

field, and raised \$3 a week for four months to help defray expenses there. Gertrude improved greatly and began to attend school. Arrangements were made by the Social Service Department to have her placed on the first floor of the school. An epidemic arose which necessitated her leaving. Shortly after, she suffered another attack and she will need constant Dispensary treatments and will have to attend the clinic regularly. The Social Service Department will supervise her sleep, her rest periods, her schooling, and other matters pertaining to her life.

Another child in the family is suffering from malnutrition. Sometime ago the family was evicted from its home, but fortunately, with the aid of the Social Service Department, secured another house. What would Gertrude and her family have done without this help from our Hospital? Your Thanksgiving Day Offering made such a work possible.

Statistics are usually more or less dry reading, but it is truly of interest to note that during the year 1930, 36,799 patients were treated in this one department. These patients made 110,110 visits. The total cost of maintaining the Outpatient Department was \$84,157.52. The receipts totaled \$39,025.10. In other words, the Hospital gave out over \$45,000 in its ministrations to the needy sick. This sum is far in excess of the total amount given to the Hospital during the year by the Churches in the Diocese. Last year's Thanksgiving Day offering amounted to \$31,967.62.

What becomes of the Thanksgiving Day Offering? It is not added to endowments, it is not used to erect new buildings or to improve old ones; it is practically given away. The Freewill Offering of Thanksgiving, for health and other manifold blessings, is passed on by your Hospital to thousands in direct need of medical aid, and who would otherwise be unable to receive proper attention. What a wonderful, Christlike cause to stimulate our gratitude to God for all he has done for us. (The true Christian believes in gratitude in spite of the present depression.)

Translate this \$45,000, given in free treatments, into terms of relieved suffering, cures, restored health and happiness, and the whole thing simply beggars the imagination. That is real Christianity, the kind that brings joy to the Master's heart. Those who, by their Thanksgiving Day contributions, help to make this possible should find great satisfaction in these facts, and feel an inner glow in being able to participate in the relief of human distress.

It need hardly to be said that with the sorry state of affairs in our present eco-

nomic life, this "free ministration" to the sick will be constantly and rapidly increased. What is to be done about it? Shall the Hospital be placed in the sad position of turning the sick away because of lack of funds. Is that the wish of the 60,000 members of the Episcopal Church in the great Diocese of Pennsylvania? God forbid! Curtailment must be made in every other conceivable manner before that is even considered. Surely, that expresses the mind of all who may read this brief statement of facts.

Special effort will have to be made this coming Thanksgiving Day if the offering is to equal that of last year, let alone exceed it. Surely, \$32,000 is not the maximum offering that 60,000 thankful people can raise in a year to "heal the sick." Someone will say, "all do not help." Why do they not help? Aren't they interested? Are they hard-hearted? Do suffering men, women, and children make no appeal to them? No, that is not the answer. Let us be quite frank! Only a small percentage of the communicant members are present in Church on Thanksgiving Day, AND NOT MUCH EFFORT IS MADE TO REACH THOSE WHO ARE ABSENT. That largely accounts for the relatively small offering.

A splendid suggestion was made on the floor of our last Diocesan Convention, to the effect that all Clergy in charge of Parishes and Missions be asked to mention the Thanksgiving Day Offering forcibly one or two Sundays preceding that day; also ask those who cannot attend the service on Thanksgiving Day to bring their offering either the Sunday before or after. Is this asking too much for so worthy a cause?

A NEW MATERNITY DEPARTMENT

Our Hospital has never had a Maternity Department associated with it. This has been a great handicap in many ways. A beginning has been made, however, and a private medical ward has been remodeled so as to take care of maternity cases. About 20 patients can be accommodated. It has been arranged especially with the view of caring for "moderate rate" patients. In connection with the ward, of course, a delivery room and a nursery have been established. This is a splendid forward movement, and no doubt will in time grow to be one of the great departments of our Hospital.

It has been recognized for some years, that one of the greatest needs of the Hospital has been a separate building for maternity cases. What a splendid opportunity for the establishment of a memorial!

GERMANTOWN CONVOCATION

That beautiful hymn, "O, Saviour, Precious Saviour, Whom Yet Unseen We Love!" was the opening note of the Autumn meeting of the Convocation of Germantown. It is often said that Episcopalians cannot sing, one wishes that the critics could have been at a service of this Convocation. There was no choir, yet the congregation made the rafters ring with the hymns.

Rev. J. W. Norris, the Rector of St. Luke's, Bustleton, read the Epistle; Dean Caley read the Gospel; then Rev. David McConnell Steel, D.D., preached the Sermon from the text, "The king said neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." He said we might paraphrase it "neither shall I ask of the Lord my God of that which costs Him or me nothing." This is our theme; let us see what leads up to it. Then the preacher took his audience on a journey to the little French town of Lourdes, nestling by the base of the Pyrenees, and gave a very graphic description of the history and growth of the Shrine. Since that early day (1858) when the little maid had her visions which caused the Church to be built, there has been wonderful growth. At present there are three church buildings, costing millions of dollars. Four million, nine hundred and nineteen thousand pilgrims have visited the place; 10,000 come every day and there have been 4,000 cures. The cures are all certified, there is no reason to doubt that such certifications are "bona fide." He said the statistics at Lourdes do not lie, they simply do not tell the truth because the truth is unknown.

Everything is most carefully arranged, everything is most carefully handled. Barnum was wrong; this is the greatest show on earth. He was not at all flippant because he had been wonderfully impressed. I did not believe a single article I read or a single story told but I could not shut my eyes to what I saw. I saw nothing of the cure of bodies but I saw the cure of souls. The doing of the thing which they were doing so earnestly was an inestimable benefit to them. You will find God in a place like Lourdes. The speaker depreciated belief in miracles but spoke of his great belief in the Divine Presence on the Altar. In every church the doing of the action brings about the thing. God is in the place even if we know it not. From this he drew three lessons: (1) The people are flocking in these huge numbers to this strange place because they believe, and the Priests firmly believe, and they are very sanguine of their success. The energies were not dissipated by doing outside things. He advised a moratorium for clergy on meetings, luncheons, conferences, etc. He estimated it would take him 50,000 working hours in the fifty-two weeks of the

year if he attended every one he was asked to. What would happen if all the members of a congregation allowed the clergy to stay at home and attend to their tasks? (2) Lourdes was fortunate in having the right man in the right place. Three services a day, the church packed, 10 o'clock on a hot summer morning, shows results. The choir leader could have drawn music out of a stone. The best men for the place are there and then these men are let alone. What would happen if we had such a system? (3) They were at work and confining their work strictly to religion.

Of course, the spectacle was bizarre and cheap. The Angels, after having sung beautiful music, would draw forth from under their robes their lipsticks and powder puffs, but then 20 per cent of the people were illiterate and we are apt to be too particular.

The Pilgrim who goes to Jerusalem, Mecca or to Lourdes has the secret of religion. He does not offer to the Lord that which cost him nothing. They all participate in the art of worship. So many of our people look and listen but take no part.

In conclusion he said there is absolutely no limit to the value of a church where it is rightly conceived of as a house of God for it is the gate of Heaven. The church exists for nothing but a place of worship. Worship was the father of all the other arts, pottery, sculpture, painting, etc., it has in it the possibility of making the dull gray of human living alive with the presence of God. "The king said neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

At the close of the service the Rector invited the Convocation to partake of the bounteous luncheon which was served in the Parish House.

Bishop Taitt, with one of his usual delightful addresses, spoke of the value of Convocations and told how in his early days as a clergyman, parishes were exceedingly isolated and self-centered and knew nothing of each other.

Dean Caley made an appeal for the interest of the Convocation in the work at Solebury, where the Diocese is planning to assist the little country mission by building a one-room Parish House and enlarging the Chancel of the Church. This is the first help this isolated Mission has ever received from the Diocese.

Mr. Longhurst, Rector's Warden of Grace Church, Hulmeville, gave a cordial invitation to the Convocation to attend the 100th Anniversary celebration of Grace Church. This will be held November 19, 20, 21. Church services on Thursday and Friday evenings at 8 o'clock and a Supper and Bazaar on Saturday evening.

This caused Rev. J. O. Warfield to rise and invite the Convocation to the 100th Anniversary of St. David's, Manayunk.

This celebration will continue for a week, beginning the last Sunday of November.

Then Rev. L. F. Potter arose and called the attention of the Convocation to the 100th Anniversary of St. Mark's, Frankford, which will be celebrated next year.

St. Luke's, Newtown, not to be outdone, invited the Convocation to their centennial next year.

The Dean announced with pleasure that there was a possibility of erecting a temporary Chapel in West Oak Lane on the lot at Briar Road. The lot, when purchased, was in the country; now it is entirely surrounded by houses. Next to Mayfair this has been the most rapidly growing section in the city. In his thirty-five years of experience on the Board of Missions and in the Convocations he did not know of a single location that had greater need or where there was greater opportunity. Thirty-four communicants of the Episcopal Church are at present worshipping in the Reformed Church.

Rev. Charles Long, who thanked the Rector, Vestrymen, and Ladies of St. Luke's, Bustleton, for their hospitality, also spoke of the great value of the Germantown Convocation to the Diocese of Pennsylvania; mentioning the long list of men and women who had been called to Diocesan service. He said this was so because the members were more concerned about things in the Diocese than in their own parishes. We even led the Convocation of Chester because we have fifty-three Parishes and Chapels, while the Convocation of Chester has only fifty-two.

The Convocation assembled for meeting at 2.30 P. M., and accepted an invitation from Christ Church, Germantown, for January, 1932; and St. James, Bristol, for May; St. Luke's, Newtown, for October.

Then Rev. Mr. Lyons, was congratulated upon his 25th Anniversary as Secretary of the Convocation.

The following Resolution proposed by the Dean and seconded by the Rev. Charles H. Long was carried unanimously:

"WHEREAS, We have learned that the Rev. Charles S. Lyons has today completed twenty-five years of service as Secretary of this Convocation.

Therefore, be it Resolved, That the Convocation of Germantown congratulates the Rev. Charles S. Lyons on holding that official position for a quarter of a century, expresses to him its warm appreciation of his faithful service during those many years, and voices the hope that his life may long be spared, that he may continue to serve as its efficient Secretary."

In the absence of the Treasurer, Dr. Pember read the Treasurer's report.

Then the Convocation spent most of the afternoon upon that necessary but rather dreary business of revising its By-laws.

The Executive Secretary made an appeal to the Clergy to send their Laymen to the Missionary Conference at Glen Loch.

Dean Caley read the following resolution which was unanimously passed:

WHEREAS, Many of our Missionaries and the congregations of our Missions often feel discouraged on account of their isolation, and because they think that nobody seems to take a real interest in them, their work and their difficulties; and

WHEREAS, It would be a great encouragement to them if each Spring and Fall two of the members of our stronger Parishes would visit them at one of their Sunday Services, talk to the Minister or Lay Reader in charge and to some of the people concerning the welfare of the Mission, and would report to the Convocation through their Rector, or directly, the result of such visits, mentioning especially how such a Mission might be encouraged and helped; and

WHEREAS, We believe that such Parishes would themselves be greatly benefited by such fostering care, and possibly by some service rendered to these Missions;

Therefore, be it Resolved, That we earnestly recommend that some of our stronger Parishes undertake to look after a Mission of this Convocation, whichever they may choose, and to appoint two of their members as their representatives to visit that Mission each Spring and Fall; and

Be it further Resolved, That a Committee of Five be appointed to carry this resolution into effect as soon as possible.

The five members of the Committee are: Rev. Lewis G. Morris, Chairman; Rev. Edward H. Vogt, Mr. R. A. Morgan, Mr. Jos. A. Pearson, Mr. Lee Sowden.

With the blessing of the Bishop the Convocation adjourned.

NORRISTOWN CONVOCATION

In that beautiful section of Montgomery County near the mountains the Norristown Convocation met at Epiphany Mission, Royersford.

The Bishop celebrated the Holy Communion, Rev. Ernest J. Harry, who has charge of the Mission, read the Epistle, and Dean West read the Gospel. After the Celebration the Dean called the meeting to order; he asked the Secretary, Mr. Kaltenbach, to call the roll and read the minutes.

The Dean spoke of the great loss to the Convocation in the death of Mr. John D. Paist; he said, "he has been a prominent figure every since I knew anything about Convocations." Father Niblo moved that a Committee be appointed to draw up a Minute on the death of Mr. Paist. Rev. Messrs. Niblo, Lamb, and Mr. Pullman were appointed.

The Dean noted the presence of the Nestor of the Convocation, Rev. A. L. Urban, who looked hale and hearty in spite of his many years of service and one could see that his good wife was keeping a watchful eye over him all the time.

Mrs. Druitt Crawford, President of the Woman's Aid, reported that the Garden Party had cleared about \$450. It had been very successful financially and also had brought the Convocation together.

Missionary reports being called for, Rev. Ernest Harry stated for Royersford, that there were 70 active communicants, 40 families, 43 teachers and scholars in the Sunday School; average attendance at Sunday morning service, 35. Their most pressing need was to pay the balance of \$75 on their fire insurance policies, also repairs were needed to the fabric of the buildings. He was very proud of his few faithful workers who had done so well.

Dr. Lamb reported for Willow Grove. Fifty-one families, 96 teachers and scholars. He wished especially to mention the devoted service rendered the Sunday School by Mr. Lacey, who came from Tigra every Sunday. There was an active branch of the Woman's Auxiliary without which the Mission could not survive. The greatest need was some kind of an additional building to house the various activities. Mr. Anderson, a Divinity Student, who is helping with the work of the Mission, stressed the need of another building. The Mission only seats 75. They have 50 little children crowded in the basement, the Boys' Bible Class of 20, and if they start another Sunday School class they will have to put them in the coal bin. The community has a population of 12,000 and we are trying to administer to the community, not only to Episcopalians. He is planning a Sunday School drive and the only place to put the new children is the wagon shed and the coal bin.

Rev. Caleb Cresson reported for Gulph Mills, that all bills were paid. Sixty-two active communicants with an average attendance Sunday morning of 41 and 105 in the Sunday School. Thirty-three are enrolled in the Men's and Women's Bible Class. The Mission is to have the original Altar which had been used in the Church House Chapel.

Rev. William Wilkie spoke of the conditions in Lansdale; the depression is very bad, but in spite of that their offers, have equalled last year's. They have 169 communicants, 62 teachers and scholars in the Sunday School, average attendance, 39, at the Sunday morning service.

Dr. Lamb was asked to report for his work at Hatboro. He said they had 103 communicants, 102 teachers and scholars in the Sunday School, and there was progress all along the line since the new Parish House had been opened.

Rev. Ambrose Baczewski, reporting for Holy Trinity Church, Conshohocken, stated he had 172 communicants, 209

teachers and scholars in the Sunday School; average attendance in Sunday School, 202. He had received great assistance from Mr. and Mrs. Crean and he was having much success but not all the success he desired. He was trying to build a bridge from the Roman Catholic Church to the Holy Episcopal Church.

Father Niblo was asked to say a word about the colored work in connection with St. John, Norristown. He started the work about two years ago, not because he wished to gain adherence from the Roman Catholic Church, but there are a large number of colored who are entirely unchurched. He also had 8 families in his own parish who were Church of England people from Jamaica and the West Indies. The Memorial Church was built, the congregation built the Parish House, and now 175 communicants attend and the Sunday School numbers over 100. They have reduced the mortgage on the Parish House from \$24,000 to \$17,500.

Woman's Aid provides transportation for the colored group from the House of the Holy Child so that they attend service every Sunday. We are not establishing a separate colored congregation but a Chapel of St. John's. They are invited to various services of St. John's and we have not had a single protest, but only praise and helpfulness. Father Niblo felt there was only one way to carry on the colored work and that was from the helpfulness and aid of a white congregation. He introduced Rev. W. L. Zaidie, who has charge of the work at present.

Rev. N. B. Groton introduced Rev. P. T. Fifer, who spoke of his work at St. Luke's, Evansburg; he was encouraged by the attendance to the church service. He had 50 in the Church Sunday School and more Sunday School teachers than he could use. This aroused great interest in the Convocation. He was only a Deacon but in the Spring when he was Priested he felt that more Celebrations of the Holy Communion would increase the spiritual life of the Parish.

Rev. Francis Wetherill told about the benefits of the Knights of St. John. He said that 38 parishes had approved of the order for boys.

A delicious luncheon was served in the basement of the building, which had lately been repaired and painted.

The Dean introduced the Bishop, stating the Convocation is always delighted to have a word from Bishop Taitt. He spoke of the value of a Convocation in bringing people together. He thought there was a certain value in a plan whereby a new Mission would be established only when one of the other Missions became a Parish, like the man who had \$5 to loan and only loaned it when the previous man had paid the \$5 back.

Mrs. Dallas, manager of the House of the Holy Child, was asked to speak. Her story of the work aroused such great interest that Rev. N. B. Groton at once

moved that her address should be published in the CHURCH NEWS.

The Convocation reassembled at 2.30 P. M. and listened to Mr. Cooper Pullman read the Treasurer's report, which was accepted and filed subject to the approval of the auditors, Messrs. Boggs and Kaltenbach.

The Dean of the Chester Convocation, Dr. Shreiner, was introduced to tell about his plans which have already worked so successfully in that Convocation. He said when he began to study the Convocation he found a great heritage left by the Bishop of the Diocese who had been Dean for twenty-six years. He came to the conclusion that Chester should give \$100,000 and not \$80,000 a year for the General Work of the Church; \$10,000 of this would be for Advance Work. To accomplish this he would not take all the responsibility, so he established an Executive Committee of seven Clergy and seven Laymen. They advised him to lay the matter before the clergy individually. He has been doing this and the clergy have been responding splendidly. One man said, "you are presenting me an opportunity and we have the capacity, and when opportunity and capacity come together, this is an ideal situation." Dr. Shreiner has been meeting at dinner with the Vestries and explaining the plan.

The other part of the plan is to have a Parish become a big brother to one of the Missions. This Mission would not be in Alaska or China or Oregon but only ten miles away. There is nothing subservient about the plan, everything was dovetail, the parish picks out the mission and the mission picks out the parish, the rector preaches at the mission and the missionary preaches at the parish. The advisory vestrymen of the parish sits in with the mission board. This plan has a great deal of potential strength. They are going to try it out in only three missions.

Rev. James Lamb presented a Minute on the death of Mr. Paist, which was accepted by a rising vote, after which, upon motion, the meeting was adjourned.

CONVOCATION OF WEST PHILADELPHIA

The Bishop White Memorial Church of St. Barnabas, Haddington, lent a pleasing background to the Autumn meeting of the West Philadelphia Convocation held on Thursday, October 15. When the Convocation began to arrive, the Dean and his missionary committee were discovered hard at work considering the problems entrusted to them. Promptly at five o'clock, Dean Collins called the Convocation to order, and asked the rector of St. Barnabas, the Rev. Henry S. Paynter, to open the meeting with prayer.

The secretary, the Rev. Vincent F. Pottle, read his excellent minutes which were approved. Mr. George Hall presented the treasurer's report which was

received and filed. He spoke of a deficit in the Daily Vacation Bible School fund of \$35, expenses having been \$200, while the parishes so far had given \$165. The Dean said he would consult with some parishes, and take care of the deficit.

Archdeacon Bullitt was called upon to tell about the work at the Italian Mission of St. Francis of Assisi. He said it was going on in as hopeful a manner as the small accommodations permitted. Twenty-two families were connected with the mission. The Daily Vacation Bible School composed only of children from the mission had numbered twenty-six on its roll. He is trying to find a more suitable building and locality for this work.

The Rev. Granville Taylor, Chairman of a committee to investigate St. Cyprian's Mission, reported that he has arrived at no solution of the problem at the present time. A special committee had been studying the matter during the past week. The open sewer in front of the mission was terrible, but the building was substantial and it could be made use of. The minds of the committee were open as to whether the work should be continued at that location. We have a \$14,000 investment with eighty members and an attendance of sixty-five, while the Sunday School numbers thirty-five. There is not a speck of paint on the building; lots of glass is out; inside there are two little stoves to heat it; the roof leaks. To put the roof in shape would cost \$38; outside work, puttying and painting, \$50; new glass, \$12. The estimate for the interior is \$120, and a heating plant would cost \$370. These figures total \$590. The building is fifty-eight by forty feet with a height of sixteen feet. It is a disgrace to the Episcopal Church to ask anyone to worship in this place as it is now. The Rev. C. E. Snowden, Rector of the Memorial Church of St. Paul, Overbrook, said "why don't we dump it and get rid of it; go over further beyond the school-house and put up a new place?" The Rev. William N. Parker said it was deplorable to have a mission there under these conditions. He did not see any development during the next twenty-five years and thought we were losing money on it every year. The Rev. F. C. Steinmetz, S.T.D., rector of St. Mary's Hamilton Village, said the picture had not been completed. St. Titus' Mission is in a disadvantageous position also; it is on the highway opposite an amusement park. He thought both the negro mission and St. Titus' should be moved. Persons should be able to worship God decently, which they cannot do in either of these missions. Something should be done with this hole in the ground; better give up the \$14,000, and let it go. It is a cellar twelve feet under ground; they have a broken-down cabinet organ and a dozen chairs. He appealed to the missionary who said all

the furniture would not sell for \$10. They might fix up the building and rent it out to basket-ball teams.

At this point, Bishop Taitt took part in the argument, and said he did not see why a colored mission and a white mission should not be housed under the same roof. If we were proper Christians there would be no difficulty. He had one woman who left his parish because he invited a colored priest to assist him at the Holy Communion Service, but the woman had not very much religion anyway.

Then the Rev. William N. Parker moved that the Convocation recommend to the Bishop and the Department of Missions that sufficient funds be spent to complete the work that the missionary committee of the Convocation of West Philadelphia feels necessary. Mr. Lineaweaver had investigated the building at St. Cyprian and did not think it was in such bad condition. It is a splendidly built house badly in need of paint and repairs. He thought the entrance should be changed so that the front door should be on Lindbergh Boulevard. The Dean put the motion which was carried unanimously.

The Bishop was asked to address the Convocation. He spoke of the very enthusiastic meeting from which he had just come; the Woman's Auxiliary of the Convocation of Chester, at which two hundred and fifty were present. The Dean was full of enthusiasm and had gifts which few others possess. He could give a lady a ham and get \$5,000. The Bishop said he could not do that. He agreed with Dr. Steinmetz. He felt that it was exceedingly difficult to find the right spot for the work of St. Cyprian's. It seemed to him the present location was inaccessible.

The Dean presented the quota and budget of the West Philadelphia Convocation as follows: Quota, \$57,762; Expectation promised by parishes and missions, \$18,318; Expectation promised by Convocation, \$38,522; amount paid first nine months 1931, \$20,486.50; amount paid first nine months 1930, \$22,155.92; decrease, \$1,669.42. He said the Convocation was in a position where it was necessary for a larger committee than the present one to meet and go over the whole problem of West Philadelphia's contributions towards the quota. At present, by resolution of the Executive Council, the committee is composed only of members of the Executive Council from the Convocation. He asked for a committee of sixteen. This motion was unanimously carried.

Dean Collins then introduced the founder of the Knights of Saint John, and asked him to speak in reference to the Order for young men and boys of the Episcopal Church.

Rev. Dr. Wetherill revealed the needs of finding a way to hold the interest and loyalty of young men in our congregations.

The Knights of St. John is the answer to this need.

"The initiations and honorary degrees appeal to the inherent instincts of youth. We have eight or ten womens' and girls' societies in the church. But scarcely anyone has made a survey of the interests of young men. Here we have merits and awards for hobbies, campcraft, studies, social and club life, sports, personal achievements, definite accomplishment in the field of missions and of service, religious practice and prayer, tests, familiarity with the Bible and the Church set up in an engaging form. It charms the most indifferent. It brings home to our Saviour the different, or the one-sided chap.

"This Order has been started in the last month at St. Simon's, 9th Street and Lehigh Avenue. St. John the Baptist, Marcus Hook, and the Advent, Hatboro, have active chapters. Although notices have only been out one month, thirty-five chapters are in full swing. Rev. Dr. Wetherill expressed a willingness to further explain the degrees and ritual, secrets, Degree Cards, etc., to any group of young men or boys in the convocation.

"In this Diocese the Knights are endorsed by our beloved Bishop, the Executive Secretary, the Director of Religious Education, Rev. Sydney Goodman, and other prominent clergymen. The speaker showed how in his own parish and at Old Christ Church the Knights brought many to the church and confirmation, and how the Order fills a gap not otherwise filled by any agency."

The Convocation adjourned to a most bounteous supper, the Dean and the Rector seeing to everything that would make for the comfort of their guests. At the end of the repast, the Dean called upon the Rev. Richard Bright for a report about St. Monica's. He told about repairs to the furnace and chimney upon which the Fire Department had insisted. The chimney was built four feet above the roof. When repaired it was found to be nearly full of cement which caused the lack of draft. Dean Collins had paid the expenses of this improvement.

The Rev. A. L. Millet, of St. Titus, gave an interesting account of the growth of the work under his care, and told how the Women's Guild had unanimously agreed to the Dean's suggestion to pay \$50 more on the missionary's salary. This, with the \$250 promised by the Diocese, will increase the salary \$300.

Dean Collins introduced the new rector of the Church of The Saviour, the Rev. O. Wilmot Gateson. Then the Dean made a very strong appeal to the Convocation to do everything possible to meet the Expectation of \$38,522 promised the Diocese. He asked each parish, at the end of the year, to send in all unexpended balances so that West Philadelphia would not fall behind the other Convocations.

The Rev. G. A. Scarinci being called upon, said that St. Francis of Assisi had a fine group of children and members. He was preparing twenty to be received and confirmed; his attendance was thirty-five. The idea that Italians are all Roman Catholics is entirely wrong. When the Roman Catholic Service is going on, most of the Italians are at home. There is a very large colony in West Philadelphia which is still growing. He asked for help as he could not do all that should be done.

The Rev. Victor Holly, missionary-in-charge of St. Cyprian's, said he would have a poor report if he had to tell of large attendance and attractive Services, but if of the quality of the Christian and their loyalty to the Cause, his report would be excellent. Of his sixty-two communicants, forty-eight are active; average attendance, thirty-five. He has fifty-two on the Sunday School roll. The members were somewhat discouraged, which is the reason the weeds have not been cut down in front of the chapel. They had had so many promises before but nothing had come of them. They were now waiting until the eggs were hatched. In this time of distress, his organist asked the privilege of playing without any salary, and his sexton asked that his salary be reduced to \$6 a month.

The Dean closed the meeting by thanking most cordially the rector, wardens, vestry and the ladies for their delightful hospitality and announced that the next meeting would be held at St. Philip's Church.

The Convocation adjourned to the church where the Clergy filled the chancel and a large congregation were assembled. The rector opened the Service of Evening Prayer; the Rev. A. L. Millet read the First Lesson; the Rev. Richard Bright, the Second Lesson; the Rev. John M. Weber, the Creed and Prayers, the former Dean, the Rev. Simeon Lord Gilberson, received the offering and Bishop Taitt, in his delightful and humorous way, spoke to the Convocation about his experiences at the General Convention in Denver.

CONVOCATION OF NORTH PHILADELPHIA

A very interesting meeting of the Convocation of North Philadelphia was held in the Church of the Advocate, 18th and Diamond Streets, on Tuesday afternoon, October 13, at five o'clock. The Dean opened the meeting with prayer.

He announced that as the Rev. Frederick B. Halsey, the efficient secretary, had been elected Vicar of the Pro-Cathedral at Trenton, New Jersey, and had taken up his duties there, it was necessary for the Convocation to elect a Secretary. Dr. McIlhenny nominated the Rev. Percy Hall, and he was elected to fill the office.

The Dean spoke of the great loss the Convocation had sustained in the death

of Mr. Samuel Tobias Wagner, who was Lay Representative from the Convocation to the Executive Council. He spoke in the highest terms of Mr. Wagner's ability and helpfulness, and of how much he had depended upon his judgment; and bade the Convocation to prayer. The Rev. C. J. Harriman, Mr. Wagner's Rector, testified to the great loss sustained in his parish by one who could not be replaced.

As the Rev. Percy Hall was not present, the Rev. C. Herbert Reese was elected secretary pro-tem. He read the minutes of the previous meeting. Mr. Henry C. Lawser, the treasurer, gave his report, which was received and placed on file.

Nominations were called for to fill the vacancy caused by Mr. Wagner's death, and Mr. Clarence K. Klink, of St. Stephen's Church, Philadelphia, was unanimously elected.

The Executive Secretary of the Diocese, being asked by the Dean to address the Convocation, gave a summary of the financial status of the North Philadelphia Convocation at the end of the first nine months of 1931: Quota, \$89,112; expectation promised by parishes and missions \$42,620; Expectation promised by Convocation, \$50,000; amount paid first nine months of 1931, \$22,060.66; amount paid first nine months of 1930, \$26,283.94; decrease, \$4,223.28. He then told of the preparations for the Autumn Conference at Glen Loch and of the excellent speakers who would be present, and urged the Clergy and Laymen to attend this Conference.

Missionary reports being called for, the Rev. A. J. Arkin spoke of the hardships of his work during the thirty years of service he has given. In that time he has helped to build an Italian Church, a Polish Church and also St. George's, Venango; at the same time he has assisted other churches by training the people who were moving into other parishes. It was discouraging to have so many move away. The crowning glory of St. George's, Richmond, was to take place on October 25th, when the Bishop was to hold an Ordination Service there for one of his boys.

The Rev. Albert W. Eastburn of St. Barnabas, Kensington, told that his salary had been delayed three months because there was so little money in the treasury. He reported forty quarts of milk given by Mrs. Benson of Chestnut Hill, and four hundred and thirty-five ears of corn, seven hundred heads of cabbage, sixty egg-plants and two hundred and thirty-two baskets of fruit and other vegetables sent to St. Barnabas from St. Paul's, Chestnut Hill.

The Rev. T. Leslie Gossling was called upon to report on the latest meeting of the Executive Council, and stated that the principal business had been the consideration of the finances of the Diocese, where there seemed to be danger of a \$67,000 deficit.

Archdeacon Bullitt reported that the Italian Mission, St. Mary of the Annunciation, was in their new building, and that everything was progressing very favorably there. The Polish Church of the Holy Redeemer had an average attendance of eighty-nine in the weekday Church School. Many of the people are out of work and in distress. The Church of the Advent, 5th and Buttonwood Streets, was somewhat encouraged. The missionary had changed the first floor of the parish house into a chapel and they have all excepting special Services in this chapel. These improvements which the Archdeacon had been able to provide amounted to over \$300. He needs \$300 more to paint the building.

Mr. Klink, being called upon as Chairman of the committee concerning the future of the Church of the Advent, said the committee was studying the problem with great care to decide what should be done. The endowment was given to maintain the church there and not elsewhere. He reported progress.

The Rev. H. H. Hudson, of St. Augustine's, reported a Sunday School with two hundred and seventy-four. Times are very hard for the colored people, but they are not losing faith. On the first Sunday in October they had a Loyalty Service, at which time Archdeacon Phillips preached an excellent sermon. At the close of the sermon, everyone stood to rededicate himself to God. St. Augustine's is suffering from a leaky roof. They have a little money but it is in a closed bank.

The Rev. J. N. Deaver gave a most enthusiastic report about St. Christopher's. "A Church School was established last Fall; St. Christopher's Mission and Community Center started on November 15th, 1930, at 1301 Master Street. On September 15th, 1931, the work, by reason of its phenomenal growth, was transferred to the two houses, formerly occupied by the Sunnyside Day Nursery, located at 1211-13 West Thompson Street. Here is an excellent plant for this aggressive work. The two houses contain twenty rooms, including two bath-rooms and a wash-room for the children. On the first floor there is an assembly room which will accommodate about one hundred and forty persons, the library, reading room, printing room and office of the Director and Associate. There are two rooms on the second floor, seating about one hundred and twenty-five persons, which is used as a chapel, where the Holy Communion is celebrated every Sunday morning at 8.30, and an evening service at eight o'clock.

"The following facts will illustrate the progress of this growing work. There are one hundred and forty families. Five hundred and twenty persons are enrolled. There are twenty-six confirmed persons, fourteen of whom were confirmed on June 21st at the Church of the Incarna-

tion. The Church School numbers one hundred and twenty, with an average attendance of sixty. There have been twenty-one baptisms and the average attendance at the Holy Communion is fourteen, with as many as twenty-seven at a single Service. Ten dollars a month is paid on the clergyman's salary, thereby fostering the spirit of self-help and interest in the clergyman. A Vacation Bible School was conducted during the summer.

"The daily activities are useful and helpful. There is a Girls' Club, a Boys' Club, Sewing and Dressmaking, a Dramatic Club, a Harmonica Band and a Mothers' Club. Instrumental Music (piano) is taught and the vocal lessons and Community Chorus create great interest. Printing and a Library (circulating and reading room), the gift of the Church Periodical Club, are useful and helpful features of the work. Decorative Art appeals to the finer qualities. The little ones have their Story Hour and Folk Dancing. The Missionary conducts a 'Guidance Clinic' for adults, which has proved very helpful. Last winter we dispensed clothing and about thirty cartons of cereals to mothers and children. They hope very soon to add a Health Clinic under a competent physician, and a Home Making Course. The work is sadly in need of a place for the older girls and boys, such as a gymnasium, a place large enough for a basket-ball court.

"The special needs, which are urgent, are about \$350 for coal, and about \$9 a month for light. There are also certain electrical changes necessary, costing about \$30. One hundred chairs are an imperative need to accommodate increasing numbers. They need pews or benches, lecturn and altar rail for the chapel, and a small reed organ.

"St. Christopher's is doing a unique work in the Church among more than 15,000 colored people, a missionary field where there is no other institution of its kind. The Rev. James N. Deaver, priest-in-charge and director, purposes to give oversight to the entire section of Philadelphia, east of Broad and North of Market Street. This work has been carried on by volunteer workers, and results indicate their faith and earnestness. Mrs. Bessie F. Brown is Associate Director in charge of the community work. Mrs. Kate W. Taylor is in charge of the Music Department and the Vacation Bible School, assisted by Miss Eunice Joel, Miss Louise Robinson, an accomplished musician, teaches the Piano. Miss Nellie Henderson teaches Folk Dancing and Story Telling. Mrs. Arthus L. Collins teaches the making and operation of Puppets, giving their history. Mrs. Collins is also in charge of the chapel and its appointments. Mr. Arthur L. Wilson, a student of Temple University, Physical Education Department, is in charge of the activities among the boys. Mrs. Clair and Miss Vashti Norwood are con-

tributing valuable knowledge to the young people. Mrs. Alice F. Gardiner has developed a spirit of mutual helpfulness in the Mothers' Club. Miss Irene Williams, a graduate of the University of Pennsylvania, is in charge of the library.

"The Formal Opening and Inspection of St. Christopher's new home will begin Thursday, October 15th, and continue for a whole week. Special days are designated to certain professions and groups, that the public generally may see for themselves the work being done. This is the only work of its kind in the Diocese, and in a field hitherto neglected and now ripe for harvest. Money is needed for its maintenance and support. Here is an opportunity to invest wisely in the body and souls of men, women and children; an investment, paying large dividends to the Church, community and Commonwealth."

Mrs. Scott, the new president of the Woman's Aid, showed that she is a past-master in the art of speech-making. Her address was composed of one sentence. She said that the Woman's Aid met to decide how best to spend their money, while the men of the Convocation seemed to wonder how they could get any money to spend.

The Rev. A. C. Carty, of St. Bartholomew's, said that the parish was in excellent condition; all bills had been paid except the one for taxes, and this was very disturbing to the members who had done so well.

The Rev. Warren M. Smaltz, rector of All Souls Church for Deaf Mutes, said they have an average attendance in the evenings of fifty; that he has two hundred and twenty Communicants and the total monies given since the last report was \$2,232.

The time for supper having arrived, the Convocation adjourned to the parish house where a most delicious supper was served by the ladies of the Church of the Advocate. The Rector and Mr. Boger proved most gracious hosts in seeing that everyone was well provided for.

At the end of the repast, the Dean introduced the Bishop, the Rev. Dr. Mockridge and Mr. Edward H. Bonsall, who spoke about their experiences at General Convention. Readers will find full accounts of the Convention in this issue of the CHURCH NEWS.

WANTED

Has anyone a couch or three comfortable chairs they would care to give for use in the Woman's Rest Room at the Church House? If so will they kindly get in touch with the Publicity Department, Church House, 202 South 19th Street, or call Spruce 6650.

The House of The Holy Child

The House of the Holy Child is an institution for Colored Children over three years of age to whom no other good home is open. They are received from the Dependent section of the Juvenile Court; from the City Department of Welfare; from the S. P. C. C.; from other agencies, and from relatives and friends. They are taken for long or short-time care and there is always a waiting list. As you probably know, Philadelphia is overstocked with agencies for the care of white girls, but the provision for Negro children is quite inadequate.

The Home formerly occupied a building in West Philadelphia, where 36 children could be accommodated. Thirty-eight can be cared for in our present buildings, but since we have been able to place some children in foster homes there are now 50 under care: 38 in the Home; 8 in foster homes; 2 working at service; 1 living in Philadelphia, attending Normal school, and one in an institution for pre-tubercular children.

The old Home was of the congregate type, where all the children lived together. We had long felt that this was not the best way to care for them, and when the opportunity came to move it was decided to adopt the cottage system* in the new place.

On April 30, 1926, the H. H. C. moved to a property containing about 9 acres on the Bethlehem Pike (appropriate name for its location), between Ambler and Spring House. There are 4 houses, 2 that were on the property, and 2 cottages for the children which were built by the Diocese of Pennsylvania. The large house in front is the administration building, where the members of the staff live, and 7 of the girls. There is a large room where daily evening prayers are said. This room is also used for parties or whenever an occasion occurs for having the whole group together. Fourteen girls live in one cottage with a housemother and 17 little ones are in the other cottage with a housemother and assistant. The fourth building is one story high with a garage at the back; rooms for the gardener; an infirmary, where a child can be isolated in case of contagious disease, and a large room for storing clothing, etc. We think we have a very nice home in lovely surroundings and I hope you will all visit it some day.

As you are interested in the work being done and have given material assistance in paying for a bus to take the children to church and Sunday School, I want to give you an idea as to how we are trying to fulfil our responsibilities. In the past ten years we have all learned a great deal about Child Welfare and the number of things that must be done for a child in order to equip him for life, has increased materially. Being a Church institution we are under obligation to keep up our

standards and every Church agency should strive to be a leader of the community in Welfare work. An effort was made a few years ago to name the most significant factors in the social welfare of children and this list was submitted:

1. Spiritual development.
2. Awakening of the social conscience.
3. True conception of high family standards.
4. Mothering.
5. Church relationship.
6. Cultivation of the imagination.
7. Opportunity for individual development.
8. Proper social contacts.
9. Moral and intellectual instruction and vocational guidance.
10. Privilege of personal property.
11. Personal cleanliness and right to privacy.
12. Obedience to proper authority.

This can all be summed up, perhaps, in the quotation from Bishop Dupanloup's book, "The Ministry of Catechising," "A child should be cared for from his soul to his shoe strings," and we have a picture in our front hall of a little boy, his shoe strings being tied by an angel.

The first thing we try to do when dealing with an application for admission to the Home is to make some other plan for the applicant. In old times, when a family had no longer the means to keep up the home, the first suggestion made was for the children to be placed in an institution. Now every effort is made to keep the children out of the institution and to help the family to keep together. It is one of the achievements of the Lloyd Unemployment Committee last winter that by enabling families to remain intact the Children's agencies (at least those in the Welfare Federation) were not overrun with applications and were not forced into overcrowding or a lowering of standards. We have a Social Worker, living in the house, and though she is valuable in holding classes and doing many things for the children there, the greater part of her time is spent in foster home work and in visiting the families of the children for whom application has been made. She talks over possible plans with the parents or other relatives and points out the advantages of keeping a child with its own people. In case of fatherless children she helps the mother to obtain aid from the Mothers' Assistance fund. When it has been decided that the H. H. C. can really best serve the child, then every effort is made to know the child so that she may meet the problems which arise in her daily life. All possible information is secured about the child and its family; a careful record made of the facts and a friendly relation is maintained with the relatives in the hope that one day the child may be returned to them.

After an application has been approved

the child is examined at the Associate Medical Clinic and the doctor's recommendations are carried out. A mental test is made when the necessity for such seems to be indicated, not only to protect the institution if the mentality is sub-normal, but to discover if there is any particular ability along manual or other lines. A Graduate Nurse in the institution watches the health of the children after they are admitted and they receive a complete physical examination once a year, and visit the dentist every six months. Those in the foster homes are examined by the Clinic at regular intervals.

Placing out in foster homes was commenced January, 1930, and we now have 8 girls cared for in this way. We had long desired to try out this plan and were rejoiced when a sum was allowed by the Welfare Federation for this purpose. As funds increase, boys could be placed as well as girls, which would help to fill a great need as we are doing nothing at present for Negro boys. In choosing the children for this type of care we take those who have no relatives. It is a great tragedy to have no kin, no one to whom one belongs, and by placing a girl with a family, she makes ties which supply to some extent what is lacking and which give her people and a home to which she can return when she becomes a breadwinner.

Every child that is brought to an agency for care represents a tragedy, and the mark of it often lies at the root of the subsequent misconduct, which is so incomprehensible to the worker who does not know how to look beneath the surface.

You will be interested to know that we now have 5 children from Montgomery County, 2 of them placed with us by the Montgomery Co. C. A. S.

And now I want to tell you how much your help has meant to the girls of the Home. The bus, for which you pay \$4 a trip, takes them every Sunday morning (except during vacation) to the new church at Norristown for Colored people (St. Augustine's), where they attend the Church School at 9.45 and stay on for the Service. Five of them are in the Confirmation class. They feel that they *belong* and they are interested in all the church projects and enjoy the social activities. They have twice given entertainments in the parish house for the benefit of the building fund and have also made many pleasant friends. We thank you very much for your interest and assistance and hope that you will remember the children of this race in your prayers. Never was there greater need and greater opportunity for helping Negro children than is presented to us now, and the Church should be planning wisely and generously for their religious training and education.

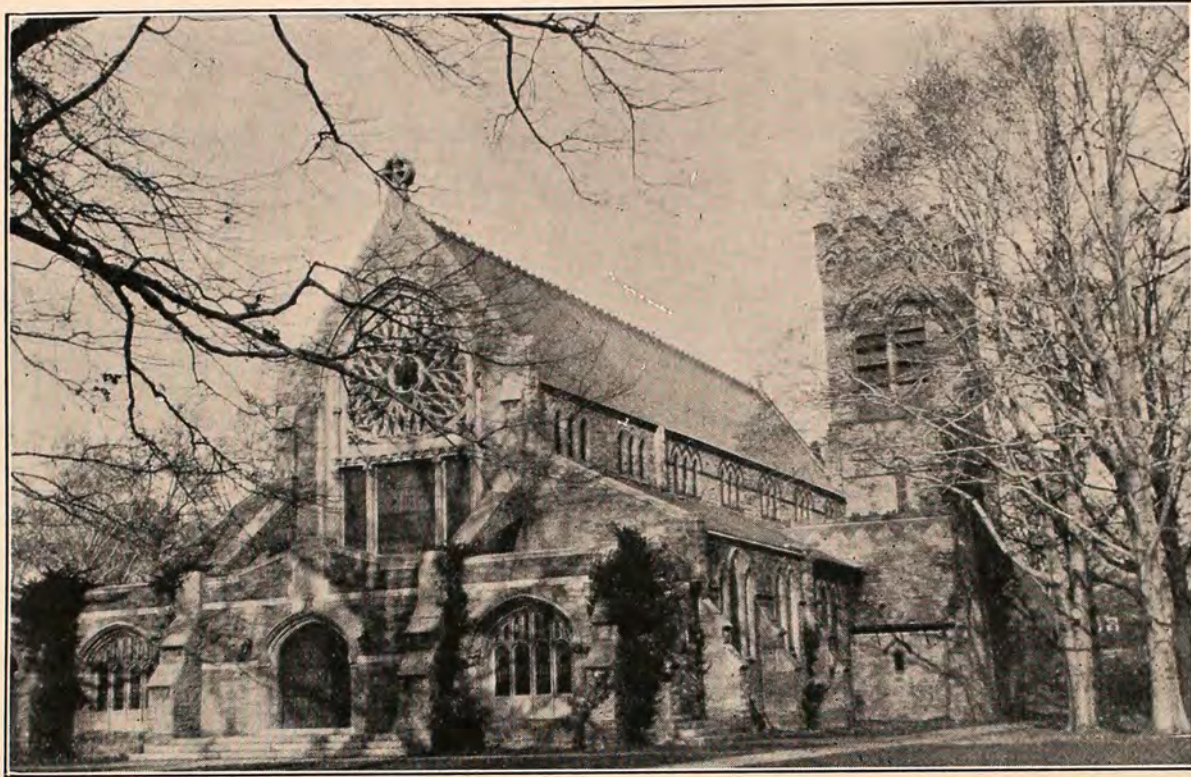
Church of the Redeemer, Bryn Mawr

Anniversary of the Consecration of the Present Church

Sunday, October 11th, marked the fiftieth anniversary of the Consecration of the first and main portion of the Church of the Redeemer, Bryn Mawr. The Rector, the Rev. Ernest Charles Earp, preached an anniversary sermon, and

In 1855 Mr. Brown resigned, and was followed, after some interval, by the Rev. Edward L. Lycett. With commendable foresight the vestry, quite early in the history of the parish began to plan for the ultimate moving of the church to a

parish building, and an entrance gateway was erected and a wall built around the churchyard. During his rectorship there were important developments in the surrounding region, of which the parish made the most. The population rapidly



dedicated two memorials in the Chancel, Altar Rail, Gates, in memory of Frances Lewis Cuyler, Jr., for many years a faithful worker in the Altar Guild; and the Bishop's Prayer Desk, in memory of Miss Wright, the founder of Miss Wright's School, Bryn Mawr. On the following Sunday the sermon was preached by the Rev. Louis Pitt, Rector of St. Mary's, Ardmore, the daughter parish. On Sunday, October 25th, there was Festal Evensong, music being by the combined choirs of the Redeemer and St. Mary's, Ardmore, and sermon by the Reverend Canon Guy Rogers, of Birmingham, England, and Chaplain to King George. The anniversary Services concluded by the rendition of Brahms' "Choral Requiem" at 8 P. M.

This parish is officially known as "The Church of the Redeemer, Lower Merion," which is the name of the township in which it is located. The first church was nearer Haverford than Bryn Mawr, being on a piece of ground between the railroad and the Lancaster Pike, a little west of what are now known as the Haverford Apartments. It was in August, 1851, that several persons in that neighborhood invited the Rev. Henry Brown, then rector of St. David's, Radnor, to hold evening services for them in Temperance Hall. Within a week Mr. Brown was elected rector and the next month ground for the church was purchased and the cornerstone of the church was laid by Bishop Potter in November, and the church was finished in June, 1852, but was not consecrated until 1857.

more suitable location, and where there would be room not only for a church and rectory, but for a cemetery as well. As early as 1860 ground was purchased at the present site of the church, and additional ground was bought in 1871, when comprehensive plans for the development of that property were adopted. In the same year a rectory was built on the new grounds, and the church yard and cemetery were consecrated by Bishop Stevens. In 1878 Mr. Lycett died, having been rector twenty-two years, and was succeeded by the Rev. Edward Shippen Watson. In the fall of 1879 the cornerstone of the new church on the new grounds was laid, the cornerstone of the old church being placed under it. The following year the interments in the old property were removed to the new cemetery, and the memorials in the old church were transferred to the new building, which was opened for services on Easter Day, 1880, at which time an offering was taken up for missions, a custom which has prevailed ever since at that festival. The parish building was erected in 1886.

Mr. Watson having resigned in 1886, on account of failing eyesight, the Rev. James Haughton was elected rector, and took charge in June, 1887, and continued as rector until his retirement on account of advancing years, in 1909. The parish having been well-supplied with buildings before his advent comparatively little building was done during his time, but a choir room was added to the church in 1892, and some alterations made to the

increased, and Bryn Mawr College and numerous preparatory schools for girls were established, and one for boys. Mr. Haughton was peculiarly successful in his work among the students, and his scholarly type of mind made his sermons and personality interesting to them; and whereas it was formerly the case in the winter, when many of the residents of the neighborhood had moved to the city, that the church was but partly filled, during the latter part of Mr. Haughton's rectorship the influx of students so taxed the capacity of the building that it became necessary to have two morning services. A church situated in the neighborhood of so many educational institutions has an unusual opportunity, and that the Church of the Redeemer has made good use of that opportunity is shown by cases which have become known of girls, who had come under its influence during their student days, becoming centers of Church influence in far-away places. It was under Mr. Haughton that the Woman's and Junior Auxiliary were organized, and it is said that he obtained a very large attendance of the women of the parish at the first meeting of the Woman's Auxiliary by announcing that the purpose of their being asked to meet was a secret which would be made known at the meeting! During his rectorship the parish became noted for its large gifts to missions, ranking high among the parishes of the whole country in that respect.

Upon the resignation of Mr. Haughton, the present rector, the Rev. George Cal-

vert Carter, was elected and took charge in April, 1910. Before his arrival the rectory, upon which little work had been done for many years, was enlarged and made a more modern residence. Soon after his arrival the enlargement of the church, which had been a manifest necessity for a number of years, was actively taken up, and on the Third Sunday in Lent, 1912, the Bishop of the Diocese dedicated the new portion of the church, consisting of two full bays, and a narthex, along the whole end of the church, with a porte cochere at one end, making the entrances to the church all at the end, the former side entrance vestibule being transformed into a Baptistry. There was also built a new vestry room beyond the tower, which is a memorial to the late Mr. and Mrs. Frank D. Lalanne. In the interior of the church several windows were placed, and the chancel walls lined with Caen stone, and a credence, a memorial of the late Mr. Francis William Rawle, bishop's chair and sedilia of the same stone placed in position, and nine carved figures placed in the frame work of the reredos, which was erected as a memorial to the late Rev. Edward H. Lycett, former rector of the parish, but which until recently never had in it the figures it was evidently designed to contain. These, together with other minor improvements, entailed an expenditure of nearly seventy thousand dollars. An endowment fund was started on All Saints' Day, 1913, and now amounts to over \$50,000.

Dr. Carter resigned in 1929, after a rectorship of nineteen years, and was succeeded by the present rector, who was Canon of the Cathedral in Bermuda, in September of the same year.

The rectors and people of the Church of the Redeemer were directly or indirectly responsible for the founding of three parishes, St. Mary's, Ardmore; Christ Church, Conshohocken; and St. John's, Cynwyd, where work was started by some members of the Redeemer who felt that there should be a church between Haverford and the City. Of course, as the above account shows, the Parish of the Redeemer is eighty, rather than fifty years old, the present anniversary being that of the Consecration of the present church building.

F. C. HARTSHORNE.

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, and waste of tears,
Waste of youth's most precious years,
Waste of ways the Saints have trod,
Waste of glory, waste of God—War!

—G. A. Studdert-Kennedy.

I wonder why some folks TAKE their children to the circus, but SEND them to Sunday School?—John D. Clinton.

TE DEUM LAUDAMUS

ANNIVERSARY HYMN*

Bless we the Lord, our hymns of praise
ascending
Exalt His name, loud alleluias ring;
His gates we enter now, all hearts are
rendering
Thanks to our God, in gratitude we sing.

Bless we the Lord that He inspired our
fathers
To build this church in the Redeemer's
name.
From age to age His loving care sur-
rounds us,
Through changing years eternally the
same.

Bless we the Lord, when we approach
His altar
Our souls are nourished with the living
bread.
Redeeming love recalls us when we falter,
Our wayward footsteps home to God are
led.

Bless we the Lord for those whose work
is ended,
Heroes of faith, brave victors in the fight,
Their spirits hover round us, each at-
tended
By angel guardians of the saints in light.

Bless we the Lord; accept the prayer we
offer,
Grant peace and concord in Thy church
always;
May those who follow us revere this altar,
Thy benediction on their souls we pray.

Words and Music by ERNEST C. EARP.

* Sung by the congregation of the Church of the Redeemer, Bryn Mawr, Sunday, October 11th, the Fiftieth Anniversary of the Consecration of the present church.

WHAT A DIFFERENCE

A worthy missionary in India had the hymn, "Rock of Ages," translated into Hindustani. One retranslation into English by a student the first two lines bore this inspiring and illuminating aspect:

"Very old stone, split for my benefit,
"Let me absent myself under your
fragments."

—The New York Times.

A bishop relates the following experience: After the service one Sunday morning he was approached by an old lady who expressed great appreciation of his discourse. "Why, Bishop," she said, "you can never know what your service meant to me. It was just like water to a drowning man."

—Boston Transcript.

Employer (to applicant for a position, who has handed in testimonials from two ministers): "We don't work on Sundays. Haven't you a reference from some one who sees you on week days?"

—Sydney Bulletin.

ANNUAL CHURCH SCHOOL INSTITUTE MEETS

"I have attended the Church School Institutes every year since the days of George C. Thomas." That is how one person expressed her interest in the Annual Institute which took place on October 5, in the Church of the Holy Apostles, Philadelphia.

Few perhaps, living today, have attended all of the 61 Institutes, but numbers of familiar faces are seen each year, and many new ones.

All this indicates that the Institute holds an important place in the life of the Diocese. It is an event to which teachers and officers look forward from year to year. It offers good fellowship, it provides stimulating inspiration.

This year's Institute was no exception, unless the character of its discussion may be so considered. An element of prophecy was included in the program under the subject "The Church School of Tomorrow," in which human relationships "which ought to be" were considered, while the practical side was not forgotten as the subject "The Church School of Today" demonstrated. The latter opened the minds of those in attendance to "things as they are"—the best methods which are in use.

No "sectional conferences" were held, thus again differing from previous years. The Commission on Teacher Training felt that all teachers and officers should be able to catch a vision of the whole task, rather than a specialized glance at a specific phase. This caused a feeling of solidarity.

Another feature in which the Institute of 1931 differed from other years—all the speakers were "local" people, none were "imported," for Dr. Edwin S. Adams, Assistant Superintendent of Schools of the city of Philadelphia, has spoken before so many of our Church School assemblies that he is considered one of us.

The Diocesan Young People's Fellowship practised its watchword, "Service," in providing waiters and waitresses at supper.

Many are already anticipating the 62nd Annual Institute on October 3, 1932.

"It isn't the Prayer Book's stately prayer
Or the way the choir sings,
Or the size of the coin your neighbor
gives,
Or the help your brother brings.
It isn't the size of your favorite church,
Or the cost of your favorite pew,
Or the Style of clothes the members
wear;
For it isn't the church, it's you."

—Anonymous.

Ananias was not the only one who has lied to the Lord. How about those who promise to pay toward the support of His Kingdom and fail to do it?

The Church News

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THE GENERAL CONVENTION

The Convention of 1931 just concluded at Denver, though it lacked many of the controversial features of the three preceding conventions where Prayer Book Revision was uppermost, proved to be by no means devoid of interest. For having peacefully disposed of revision, the Convention had the courage to take up the even more thorny subject of marriage and divorce, thereby affording the newspapers and the public an opportunity to enjoy many imaginary "fights on the floor," which, as Dr. Mockridge has pointed out in his article, never took place, for the discussion was in good humor and on a high plane.

We hope our subscribers will read the accounts which our own deputies have written for the CHURCH NEWS; they will get a much clearer and more correct idea of what was done at Denver from them than from any other source. In estimating the accomplished work of the Convention one must take into account that the function of a legislative body is not only to legislate, paradoxical as it may seem, but also to direct the attention of the whole Church to certain subjects which it deems of primary importance. The very fact that a matter is discussed on the floor of the Convention, whether any legislation is enacted concerning it or not, focuses the attention of the members of the Church upon it, and makes them think—which in itself is no mean accomplishment. So even though some say that the Convention did not "do" much, it actually may have "started" a great deal, and may be looked back upon many years from now as marking the beginning of a new period in the Church's life. The pastoral letter of the House of Bishops certainly is indicative of an attitude toward economic, social, and international problems that would have been regarded as revolutionary even a generation ago.

It is a source of congratulation that our Bishop and Clerical and Lay Deputies took such an active and even a prominent part in the deliberations at Denver

and reflected so great credit upon the Diocese. And also that many who were not members of the Convention were able to attend the great inspirational meetings and other gatherings that were held at the same time. In recent years so many other agencies, such as the Women's Auxiliary, the Girls Friendly Society, and the Brotherhood of St. Andrew, have held sessions during the Convention that the number of visitors to the Convention Cities has grown enormously, and every Convention is not, as formerly, only two houses gathered to deliberate and legislate, but a great religious rally of representatives of all the world-wide forces of the Church. Everyone who had the privilege of attending any of the services of the Woman's Auxiliary, for example, came away with a profound pride in being a member of a body which was doing so much for the spread of the Kingdom of God. We are fortunate in having those who attended share with the readers of the CHURCH NEWS their inspiring experiences.

HARVEST HOME

It is unfortunate that our American harvest festival is held on Thanksgiving Day, late in bleak November, so long after the principal crops have been gathered in that nothing but the bare dried vesture of the harvest remains, and men are likely to forget to thank God also for the beautiful garb in which He once clothed the fruits of the earth. For the Creator not only gives us food but serves it on golden platters. He knows that man cannot live by bread alone, so, supreme artist that He is, He adds beauty, the beauty of the harvest field, the waving grain, the floating cloud, and the glowing sun. And all these not as extras but as essentials, for the spirit must be fed by beauty as the body by bread. Sherlock Holmes once remarked to his "dear Watson," as he held a flower in his hand, that he could understand why God, who had created man, should feel responsible for feeding him, but not why he should give him beautiful flowers also. "Beauty," said he, "is an extra." But Sherlock, wandering from his true sphere, was wrong; the spiritual food that God gives in clothing the harvest with beauty is not an extra; it is as essential as material food itself.

Maybe in this year of adversity we shall find it easy to turn Thanksgiving into a day of thankfulness to God for spiritual as well as physical blessings. It is time that as a people we ceased "such boastings as the Gentiles use" about America's superiority in bath rooms, and telephones, and automobiles, and radios, and electric refrigerators, and began to thank God

"For the beauty of the earth
For the beauty of the skies
Over and around us lies."

Carlyle said that gratitude was dependent on humility, and that if we only realized how much we deserved to be hanged, we would be thankful to be alive.

He might have added that it depended also on one's standard of values. If our only values are expressed in terms of sixteen cylinders this is a bad year for thank-

fulness. But if our prayers have been for spiritual values, we shall have no difficulty in lifting up our hearts to the Lord this Thanksgiving Day. Until then we might do well to use this prayer which Socrates is said to have composed under a buttonwood tree on the banks of the Ilissus for himself and his friend, Phædrus, and which was most appropriately read at the funeral of Dwight Morrow,

"O God who haunts this place, give me beauty in the inward soul; and may the outward and inward man be at one. May I reckon the wise to be wealthy, and may I have such a quantity of gold as a temperate man and he only can bear and carry. Anything more? The prayer, I think is enough for me."

MATERNITY DEPARTMENT AT THE EPISCOPAL HOSPITAL

The establishment of a Maternity Department at the Episcopal Hospital during the past summer, while in the nature of an experiment, is a definite step forward in the work of the hospital. And it is a step that many think should have been taken years ago; for although there were good and sufficient reasons for the delay, the general public never could understand why such a large institution, so admirably equipped and so comprehensive in other respects, should not have within its walls a department devoted to the care of mothers and their babies, and why a Church which

sang so much about the population of heaven gave so little service to those who were helping to populate the earth.

Doubtless the new department will be a great blessing to the thickly-populated section of the city in which the hospital is located. Alas! or thank God! owing to the widespread knowledge of birth-control, there are probably not as many births in Kensington as there were twenty years ago, when it resembled Zechariah's New Jerusalem in at least one respect—the streets were full of boys and girls playing; but even now we are sure mothers will avail themselves of the splendid facilities that are offered.

There is a possible future advantage in this new department that ought not to be overlooked, namely the probability that it will be the means of sentimentally binding a large group of Philadelphians to the hospital because they have been born there. If it is true, as some say, that a graveyard beside a church keeps families devoted to a parish because their ancestors are buried there, it is likely that a maternity department will make many men and women interested in the hospital because they were born there, and will create in them, not only affection, but a sense of obligation to support its work. Perhaps some day we shall have an Alumni Auxiliary of the Episcopal Hospital consisting of all those who have been born within its gates. Why Not?

TWELFTH SESSION OF THE DIOCESAN NORMAL SCHOOL

A visit to Diocesan headquarters, the Church House, is interesting at any time, but particularly on Thursday nights.

A visit to the Diocesan Normal School, now in session for the twelfth season, will repay the effort—better still, enrollment in any one, two, or three of the 18 courses will be permanently invigorating, mentally.

Three groups of students are accommodated by the Normal School this year.

First there are those who desire merely to study some subject for their mental and spiritual growth. There are not many of such, but the School amply satisfies them.

Then there are those who seek such help in their Church work as technical training can give. They are earnestly studying as in a college and hope to receive the diploma of the National Accredited Leaders' Association after their course is finished. These form the bulk of the School. Many of the students attend at considerable sacrifice. It is no easy task to spend three hours in class rooms after an exacting day's work in an office. Parishes whose teachers are doing this, and there are numbers of them, are truly fortunate.

Finally, there is an especially privileged group which is admitted to classes of a high order, where a different vocabulary—of technical terms—is spoken (and

understood), where one may study "to his heart's content" in his own chosen subject for a whole year. In spite of all the restrictions which seem to prevent people from admission to these "high-brow" intellectual feasts, there are students in the Normal School deliberating pursuing the required undergraduate studies in order that their diploma may be their passport into the more rarified atmosphere of the advanced courses!

It may be the cordial fellowship at the supper table, it probably is the ability of the faculty, but at any rate the Diocesan Normal School has struck a responsive chord in the educational life of the Diocese.

Every thinker and speaker on Religious Education emphasizes the key-position of the teacher as the solution to much of the educational problems confronting us, and all recognize the necessity that teachers should be trained, even more under the newer philosophy of education when the teacher is a leader, guide, interpreter, than in former days when a teacher was a mere instructor, endeavoring to fill the minds of pupils with some facts which it was considered desirable that the pupils should remember.

The Normal School meets in the Church House on Thursday evenings for three periods, 5.15, 6.45 and 7.40.

A catalogue of courses will be mailed upon application to the Department of Religious Education, Room 30, Church House.

THE AUTUMN ORDINATIONS

The Autumn Ordinations could not be held in Embertide owing to the absence of the Bishop at General Convention.

On the Twenty-first Sunday after Trinity, October 25th, at 9 A.M., in St. George's Mission, Richmond, the Bishop ordained to the Diaconate Henry Eckelmeyer Kaufmann, a Candidate from that Mission, and Edwin Percival Ferguson from Phillips Brooks Chapel. Mr. Kaufmann was presented by the Rev. A. J. Arkin, who also preached the Sermon, and Mr. Ferguson by the Rev. E. C. Young, D.D.

On Monday after Twenty-second Sunday after Trinity, November 2nd, at 10.30 A.M., in St. Stephen's Church, Wissahickon, the Bishop ordained as Priest, the Rev. Francis Bellsterling Downs, who was presented by his Rector, the Rev. G. H. Toop, D.D. The Rev. L. G. Morris, D.D., Rector of Calvary Church, Germantown, was the Preacher, and the Rev. W. O. Roome, Jr., read the Litany. Mr. Downs has been working at Saint Stephen's Church since September 1st, and will now become Rector of that Parish.

Freddy—"Ma, didn't the missionary say that the savages didn't wear any clothes?"

Mother—"Yes, my boy."

Freddy—"Then why did papa put a button in the missionary box?"

—The Churchman.

CONFERENCE OF CLERGY AND LAITY

The Conference of Clergy and Laity held at the Church Farms School, Glen Loch, was a very great success. There was a very large number of clergy and practically all the leaders of the Diocese were present.

The Bishop spoke very earnestly to his Clergy and Laity and the Bishop of Honolulu was a great inspiration, as he always is.

Father Allen gave intimate details of his work among the mentally deficient.

Dr. Jefferys told what City Mission was doing in this great community.

To give you some idea of the addresses we are reporting these two almost entirely.

"I am glad my topic is The Church in 'A' Public Institution, because the Institution I want to speak about is the City Hospital for Mental Cripples at Byberry. There is only one thing that is common to all Public Institutions and that is the medley of religious misbeliefs. Misbeliefs because partial. All truth out of relationship is error. I think Mr. Einstein would agree. Abstract one primary color from the spectrum and you cannot combine the rest into a white ray.

"Consequently, the only way to approach these dear people is with full orb'd Catholic Truth that sees, recognizes and combines the truth in each misbelief into a harmonious whole. Those partial truths should never be criticized as Dr. Pusey so lovingly pointed out, because 'they are all the sectarian has, by which he has learned that he is a sinner and that Jesus is the Saviour of sinners.' As Episcopalians do not go crazy, we can dismiss them as negligible and approach with sympathy, respect and understanding the preferences, convictions and ignorances of these multiform religious ideas.

"The Church owes it to Dorothy Dix in the last century, that there are Homes and Hospitals for Mental Patients; she got them started in thirty-seven States; and owes it next to Clifford Beers at the beginning of this century, through his personal experience, work and invaluable book, 'The Mind that Found Itself,' for the modern and humanitarian thought of such minds, that a right conception and management of them is demanded.

"Dr. Frankwood Williams, till recently the President of the National Society for Mental Hygiene, in his Essay on 'Adolescence,' puts his finger on the sorest spot in our conception and dealing with errant minds. He says (page 205), 'Here is a lay Judge (who, just an hour before, had been arranging some intricate matter of Probate, in which he was really quite expert), has a person brought before him, who he can see is not 'quite right' and grants a Hospital permission to receive him. The action of the Judge, mark you, is not permission to such a man to receive treatment in a Public Hospital, but per-

mission to the Hospital to take away the man's liberty.'

"This present legal action dishonors a man's personality. He becomes a 'non-persona,' before the law. His word is worthless, his protests vain. I want to testify that nine times out of ten, outside the actual sphere of the man's delusions, if he has any, his word is worth more than the attendant who charges him. There is an old saying, 'Children and fools tell the truth.'

"We need to revise our thought of and attitude towards persons who are mentally sick. It is no disgrace to a man or his family, no reflection on his character or worth that he suffers from mental illness. No one is disgraced by an attack of smallpox or anthrax; no one is disgraced by paresis, paranoia or schizophrenia. The Institution is required to cure and protect the patient.

"We need more psychologists and psychiatrists (but not juvenile novices) and not less doctors and surgeons.

"Probably the prevailing emotion in persons of mental weakness is FEAR! When fear has taken possession of the mind there are no lengths to which the victim will not go to protect himself. The homicidal lunatic is often only a man or woman crazed by fear. As Mangan, the great French Psychologist says of the paranoid patient, 'Il fuit, then Il s' defend and then Il attaque.' First he flees, then defends himself, then attacks his real or supposed foe. The only way to approach a crazy, homicidal maniac is to love him, to allay his fear and he becomes a trustful, loving child in your hands. As Clifford Beers well says the mental cripple's greatest need is a 'Friend!' Force a human body into a strait jacket; is it any wonder if he never recovers his reason? We have no such thing at Byberry. Medicine, patience and continuous baths do the job. I hope the time will come when no physical restraint but the very mildest will be lawful.

"All mental disease, like all somatic disease, is the result in the last issue of disorder relations with God and that settles the question of the need of a religious approach and calls for such a sympathetic understanding adapted approach as wins their confidence and love whatever their previous Denominational affiliations may have been.

"The Religious approach, however, cannot to any great extent be along the line of the rational, intellectual, logical. That avenue is very often closed or nearly so. (He's out and I'm in.)

"The mental patient may be likened to a man living in a house all the windows of which, but perhaps one, are filled with distorting glass. What he sees is the real thing to him, he cannot see what or as you see. To attempt to prove he is wrong only shows him you are hopelessly crazy and your chance of helping is gone forever. The mind filled with fixed ideas,

prepossessions, and delusions cannot be argued out of its perceptions.

"The approach must, therefore, be along the line of the dogmatic, with repetition affecting the unconscious, with parable and fairy story, our Lord's method with all, with picture and music. An approach by the avenue of the emotions. Addresses that would satisfy and interest eight-year old children will reach and help most, only do not tell them that! The catechetical method answers well and like the dogmatic and repeated statement, affects by Suggestion the deeper Unconscious. I venture to think that it would be better for us all and more useful than 99 per cent of the sermons we preach.

"Then there is left to us the most valuable and direct approach to the spirit of the man, the Spiritual, Sacramental. The Sacramental idea is woven into the very woof of nature. Material things are constantly the agents of conveying unseen, facts, truths, ideas. The act of faith and obedience implied in the use of the outward material agent is the condition that secures the spiritual response. God answers to God. God Immanent to God Transcendent.

"The first and only service ever used on the Lord's Day is the Celebration of Holy Communion with a very brief Instruction.

"The value of music comes in this significant fact. For a whole year I endeavored to get the responsive parts of the Office said by these people, practically all of them Protestant sectarians; it was a complete failure. Then we began to teach them the peoples' part, set to the Merbecke music. They caught on at once and for nearly nine years two congregations, men and women respectively, have sung the whole Office, earnestly, vigorously sometimes, especially at the climax of the Sursum. Sanctus and Benedictus, vociferously. It is a worthwhile service. They love hymns, we always choose those of an objective character, avoiding sentimental and subjective songs; hymns of praise and prayer, hymns of courage, hope, assurance, the fatherly love and care and presence of God, the exceeding love and grace of Christ, and the sure hope of heaven.

"During Advent and Lent there is an additional service during the week, the Litany always sung, the responses to the Commandments and on Fridays. The Stations, the Pictures projected and the responses and prayers and hymns heartily made.

"Every Thursday is given up to motion or projection pictures, especially in the Wards where restless or disturbed patients are who never leave those Wards, living, eating, and sleeping in the same building. They need recreation and love the pictures and song. We often use pictures instead of talking in weekday services. (Easter, and Resurrection scenes, Christ in Garden, etc.)

"In addition to the Chapel Services we have simple Offices with Hymn and Prayer and Creed in the Wards of the Infirmaries where the bodily sick or disabled are cared for and distribute simple religious papers and picture, etc., and of course many private ministrations of the Blessed Sacrament.

"These people represent every variety of mental defect. From complete paralysis of all mental functions to every variety of partial and local malfunctioning. Where humor is not lacking there is hope. Many are very keen and alert. Given the verity of their delusions there action is consistent and judgment sound and reactions normal.

"Their religious reactions are simple and direct, very real, faith and hope and love and sense of God very definite. Probably I get more requests for prayer (and please say Margaret, one dear old Scotch lady pleaded) than for any other single thing.

"Epileptics are often very irritable. One man, an effective evangelist among the men, used to hold impromptu services in a corner of the ward and would ask for hymn books with music or Bibles to use. One day in the imminentness of an attack, he was annoyed and fought his assailant. Then, in a moment, he realized how inconsistent with his profession and love for God. He came to me in the Sacristy one Sunday morning just before service to tell me his trouble and confess his wrong. He was a very genuine Penitent, with tears and shame, till Absolved and gladdened he went into the Chapel where the men were assembling and kneeling at the Altar rail began to sing in his fine voice for a man of seventy, the simple anthem, 'I will arise and go to my Father.' It was tremendously impressive. Then he arose and went quietly to his seat among the assembling men.

"About twenty or twenty-five kneel at the Rail at once, and to glance at that row of black, brown, swarthy, and pale faces with moving lips and closed eyes, earnest and absorbed in rapt Worship and Petition, is a most moving, solemn, blessed sight. It is abundantly worth while.

"There have been about 250 Baptized and some 300 Confirmed so far, about forty or fifty each year. Probably some 500 Communicants, with an average of about ninety at the Altar each Sunday.

"Men and women trace all their new hope and strength and courage from the Sacramental Grace of Confirmation and Eucharist.

"I must not stay to tell you of the work in the Camp of Subnormal Children, 350 of them; perhaps half are hopeless idiots or Imbeciles.

"We have a Saturday morning Service with them and most of the year a Thursday class for the Confirmed. There have been about twenty-three baptized and

twenty Confirmed. They know the Creed, The Lord's Prayer and the Commandments fairly. The answers, to a Catechism of fundamentals of the Christian faith, they shoot back at me with vigor. There is penitence, faith obedience and love; seeds that will develop some day."

"In days of yore it was quite the custom for the City Mission Superintendent to make an appeal for the City Mission in every Church in the Diocese as rapidly as he could get around, and it did have the great advantage of placing one of the Church's Institutions clearly before the Diocese pretty regularly.

"In these modern days we have far better machinery for financing our Institutions; but there is a very great lack in the personal touch and the chance to hold down a congregation of the faithful for twenty minutes to three-quarters of an hour without their being able to say a word by way of objection.

"It is, therefore, a pleasure to meet at least a few of the representative laymen of the Diocese and have a chance to say to you quite frankly and with considerable pride that the City Mission started in Bishop Stevens' time, about sixty years ago; has grown from babyhood to adult maturity; and that in the past fifteen years its yearly budget has risen from approximately sixty thousand dollars to more than a quarter of a million.

"One can hardly give even a brief picture of this great Institution, without repeating that its initial motive is altogether religious in intention. It was the natural desire of the Church in a great City to reach beyond parochial limits in various directions, and particularly into the shut-in institutional life of thousands in our private and municipal Institutions.

"Every City Mission starts with one ordained Missionary, who develops a Clerical Staff by whom, with various degrees of intelligence, the great Institutions and some lesser Institutions for which we are more personally responsible, are regularly reached; and the ministrations of the Church brought to the inmates so that they are included in our Church life.

"I think my favorite illustration is the old lady who was buried in the City Mission lot by the City Mission Chaplain after fifty-three years of bedridden existence in the Philadelphia General Hospital, during which time the City Mission was the Church to her, as well as her only friend.

"The central Altars of the City Mission's Clerical Staff are in the Philadelphia General Hospital, the Philadelphia Hospital for Mental Diseases at Byberry, the Eastern State Penitentiary, the County Prison, Home for Indigents, Sleighton Farm, Home for Consumptives in Chestnut Hill, the Smith Memorial Home for

Convalescents, and the Epileptic Colony Farm at Oakbourne. An Ordained Minister is in charge of each of these centers of work; but altogether something between eighty and one hundred Institutions are ministered to by representatives of the City Mission—either Ordained Clergy, or Divinity students, or Lay Readers, or Deaconesses.

"All this religious work is paid for by the Episcopal Diocese of Pennsylvania. I want to make a very clear point of that fact. It has often been questioned by people who give to the Welfare Federation as to the right of the Episcopal Church to have one of its Institutions receiving aid from the Welfare Federation, because of its supposed denominational character. *The Welfare Federation contributes nothing financial to the religious work of the City Mission.*

"To give you an appropriate picture of the religious ministry of the City Mission it would be necessary to bring before you—one by one—the specialized Clergy who are more competent to speak of their work than any one man can be. One knows modern penology and the psychology of the inmate of our prisons and penitentiaries; another knows the psychology of the insane and how religion can be gotten across to the insane mind and so on.

"Beyond this original purpose of the City Mission, there develops necessarily a series of social activities which, in the case of the Philadelphia City Mission, consist of the following: the Consumptive Department with the oldest sanatorium in the United States as its center, and a considerable activity in the way of sick diet and home ministry to tuberculous patients. The most modern and interesting feature of this work is the special cottage in which there are twenty-five beds for the treatment of tuberculous children by heliotherapy—the first demonstration of this modern scientific advancement to be made in the metropolitan neighborhood of Philadelphia.

"Then we have, through the foresight and great kindness of heart of Mr. James C. Smith and his wife, one of the loveliest convalescent homes for women imaginable at Oakbourne, Pa. It is not a hospital, not even a convalescent hospital; it is home for the care of patients during the transition from illness to health. There are twenty-five beds; about twenty-four acres of farm and woodland on a high hill with perfect quiet and peace and every comfort of good food and hospitality. There is a trained nurse, an occupational therapist, a dietitian, and a hostess; and there is a ground floor pavilion for the very feeble and those with heart trouble. Oakbourne is frequently referred to by its guests as "a little bit of Heaven."

"Then there is, of course, the administration staff in the Central Office in which used to be St. Paul's Church on South Third Street; and the entire basement

given up to the Family Relief Department with its Clothing Bureau, Sewing room, and Employment Bureau.

"A brand new work has been committed to us by the Diocese and the Executive Council and supported by it and the Juvenile Court: the care of Episcopalian children in foster homes who have been committed to the City Mission by the Juvenile Court. Forty-one such children are under our care at present.

"This is the brief sketch of a very great work which ministers to the community at large irrespective of creed or race on undenominational lines, by which I mean that we baptize not Episcopalians but Christians and refer them then to their natural religious home, in so far as possible; and, failing that, take care of them ourselves.

"The City Mission is financed, first as to its religious work, by the Diocese which pays about half of its religious budget, the rest being supported by endowments. So far as the Family Welfare Department is concerned, it is largely supported, very largely so, by the Welfare Federation of Philadelphia.

"The Consumptive work is supported by three approximately equal sources: endowment, the largest; Welfare Federation, second; and the maintenance payments of about two-thirds of the patients the rest, each patient paying less than half the cost of maintenance and there being nineteen free beds in the Home for Consumptives.

"The motto of the City Mission is taken from St. Paul's missionary impulse: 'I am all things to all men, that I may by all means save some.'"

TREASURER OF DIOCESE REPORTS 1931 RECEIPTS TO OCTOBER 20, INCLUSIVE

The receipts on account of the Missionary Fund from January to October 20, 1931, were \$233,002.87. Of this amount \$120,546.90 has been sent to the National Council to be credited against our pledge of \$229,000, leaving a balance of \$108,453.10.

In the Diocese against a budget of \$216,990.26 we have received \$112,455.97, leaving a balance of \$104,534.29 yet to be received if the Diocese is to close the year without a deficit.

Statements have been sent to all Rectors, Treasurers and Accounting Wardens, showing how they stand on the Treasurer's books as of October 20, and the amount expected before the books are closed by the end of the year.

A. V. MORTON,
October 20, 1931. Treasurer.

Things that make the most noise usually have the least in them. A drum is entirely hollow.

OPENING SERVICE OF MASONS HELD IN OLD CHRIST CHURCH

The service held on Sunday, October 11, first President, most eminent of all American Masons, long was wont to worship, was the formal beginning of a four-day celebration of Masonry in Pennsylvania.

Lord Cornwallis, who is deputy grand master of the Masonic fraternity of England and a descendant of the British general of Revolutionary fame, was one of a great assemblage of representatives of the Masons of foreign countries, provinces, States and Pennsylvania lodges who thronged the church.

After hymn and prayer, the Rev. Dr. Louis C. Washburn, rector of Christ Church, welcomed the assemblage.

"Brethren of the ancient and honorable Masonic fraternity, verily, you are welcome to this historic spiritual power house on this notable anniversary.

"Through two revolutionizing centuries your worthy sires, in company with other patriot leaders, knelt here in conscious need of redirection of life and reinvigoration of soul; and found here severally and corporately the invisible Giver of the qualities that make for character and the common weal.

"In these days of anxiety and confusion, when earthbred systems, economic and international, are toppling, and the jungle implements of fear and force and greed are proving suicidal; even the cynical and self-absorbed are stilled; and discerning responsible folk are turning for light and leading to God, who alone can guide us to the realms of righteousness and joy.

"We want then to make this brief hour of worship no mere sanctimonious formality but a transforming experience a dynamic surcharging of our every faculty, that shall send us forth with a closer approximation to the point of view and sense of values and adventurous resolves of the Lord Christ.

"Breathe deeply then of the other-worldly atmosphere here, people the spaces with the spirit of the past, tune in to its echoing silences, discover the lofty implications of the messages enunciated and make your own each aspiration.

"For is it not the justifying privilege of such a favored Order of good men and true, to catch the gleam and carry forward the standard into the years just ahead."

Bishop Taitt then preached the sermon and chose as his text: "It is more blessed to give than to receive."

"That is the true motto of every great organization in the world," said the Bishop, "and it is the great principle of the Masonic fraternity.

"The Grand Lodge of Pennsylvania is the third oldest in the world. It was antedated by the Grand Lodge of England

by fifteen years and by the Grand Lodge of Ireland by two years.

"When the country became autonomous it was decided to make the church in America autonomous, too. That was done in 1785. In 1786 the Grand Lodge of Pennsylvania separated from dependence on the Grand Lodge of England, continuing, however, to observe its principles.

"The necessity of the work of a Grand Lodge is beyond all question, because of its functions in reviewing the acts of subordinate lodges and keeping them from going astray.

"The Masonic fraternity is honored by the whole world. The Grand Lodge has held before Masonry ideals of honor.

"The Masonic fraternity is not a political organization. There is no such thing as a Masonic party. But Masonry teaches the value of men, and if its principles could animate the world, it would purify political life.

"The Masonic fraternity never descends to sectarianism, but it demands faith in God. At the time of the French Revolution the Masonic fraternity cut off from the Masonic lodges in France, because the basic fact of life had been denied in the denial of God's existence.

"The Masonic fraternity takes the Scriptures as the rule of life and the guide for conduct. But the Masonic fraternity is never a substitute but an adjunct and ally of the Church. The Masonic fraternity teaches man to worship God and it emphasized works of charity. 'It is more blessed to give than to receive,' should be the text of every true Mason."

(Continued from page 48)

Our own much loved Dr. Tomkins was active in all that had to do with the work of the Social Service Commission. Mr. Peabody was kept very busy on the Budget and Programme Committee. Dr. Foley's speech on the proposed "Court of Appeal" was pronounced by many to be "the speech of the Convention," and Mr. Bonsall and Mr. Runk were energetic and interested in several important matters.

If the Convention of 1931 may not be called "great" in that it had no spectacular features, I feel sure that it accomplished a definite amount of valuable work for the Church, and that it will count as one of the most solidly useful of all of them. Certainly the deliberately expressed opinion of many delegates was that they were going home prouder of their Church than ever.

Woman thoroughly experienced in all branches secretarial work; also experienced in writing and editing, desires position. 1732 Diamond Street. Phone Stevenson 6941.

A Volunteer at an Indian Mission

By MISS CHARLOTTE TEMPLE, of St. Aidan's

There were two volunteers sent by the Field Department of the Diocese of Pennsylvania to South Dakota for the summer of '31. With me was Katrina Haines, of St. Paul's, Chestnut Hill, a student of the University of Pennsylvania. It was our intention to go out for a month and conduct Summer Vacation Bible Schools, but we stayed four! It was the early part of October before we finally returned home,



The four volunteers (Miss Temple and Miss Haines in the center)

but oh, so much happened during that time!

I was told I would be scalped and murdered out in that "wild and wooly West," or that I would contract some terrible disease. I have been told that I not only would have none of the city conveniences to which I was accustomed, but would probably be overcome with the heat, for the temperature stayed around 110 to 114° all summer. Then I heard that there were no fresh vegetables or fruit to eat out there, and that they had cyclones and hail storms with lumps of ice as large as walnuts, and so many mosquitoes and insect pests, such as grasshoppers, that it would make anyone regret ever having set foot on Dakota soil.

Not only were we not murdered, but we did not hear or think of such things for the entire summer. It was a relief never to feel afraid, nor have to lock our door when we left the house. We walked, rode horseback, drove, and even slept on the prairies at night, and felt safer than on the streets of the city. We found the mosquitoes and grasshoppers and other insects bothered us no more than in the East. While we taught school with temperature ranging from 106 to 114° we were too busy to notice it. The climate lacks humidity and there is always a breeze.

Tracoma and tuberculosis seem to be the prevailing contagious diseases among the Indians. These have developed with civilization and are being fought by the government reservation hospitals. But there is much to be done and few to do it. However, with ordinary precautions, the missionary need not be afraid.

Student workers are a comparatively new thing, and more or less in demand. They must be willing to rough it when

necessary; to go anywhere or do anything at any time, for their work is at all hours of the day and night.

After leaving Philadelphia we went first to the Conference at Sioux Falls, where we met practically all, both clergy and laity, of the leaders and church workers of South Dakota. There were also two other summer volunteer workers, one, Miss Margaret Cawthon of Florida, who was stationed with us at Mission, and Miss Isabella Lukens, of Bryn Mawr, who was at the Crow Creek Reservation.

From the Conference we went to the Niabrara Convocation, and it was here that we had our first real view of the Indians. We arrived at the grounds at dusk. It was thrilling to see the outline of rows and rows of tents on the prairie and before them fires, and Indians squatting on the ground. So enthused did we become that we, the four volunteers, begged to be allowed to sleep in one of the missionary tents for one night at least.

That night as we lay on the ground, rolled in blankets trying to imagine how the Indians had ever managed it for so long, we finally slept, and while we slept, there was a wind storm. We knew that our roof was shaking and trembling with the strain, but were too tired to be much concerned. Next morning, we learned that the sides had collapsed and fallen in on us during the night, and that a minister from a nearby tent had come out and put it up again, and we had known nothing of it! But we arose, washed in a tin basin, joined the tooth brush brigade, and then ate a hearty breakfast. By that time we were ready for anything, and strolled out to view the Indians.

We found them to be not only very natural but very interesting as well. We were surprised to learn of their keen sense of humor and that they are not stolid and lazy, but shy until known, and frequently misunderstood. They are still in a transitional stage and, to them, an unnatural environment. It is only recently that we have discovered that we don't want to make them white people, but simply better Indians.

During the days of the Convocation, while the men were having their meetings, the women were conducting important ones of their own. They discussed plans and gave money for the furtherance of their new religion with as much sincerity as I have ever witnessed anywhere. While the parents were thus engaged, we, the volunteers, and some of the younger priests, were busy rounding up the children. It took a lot of persistence and patience on our part to persuade them to come, for, like any other children that are more or less isolated, they are shy at first. Once we won the confidence of a

few, it was easier. The loft of a barn was designated for our meetings, and we mounted the stairs, and then played games, sang, told stories and ate lolly pops donated by one of the missionaries. In a few more years, this plan of working with the children can grow into something real and very worthwhile.

Convocation over, we started for Mission, our headquarters for the summer.



Miss Temple with one of her classes

We drove all day. After we crossed the Missouri, we struck the true prairie (dry, practically treeless and unchanging). Before we reached our destination we saw a prairie sunset, colorful and majestic.

Mission is a small town with two main streets and a little over a hundred inhabitants (whites and Indians). A great spirit of friendliness prevails, so we were soon well acquainted. Mission has, I believe, the only circulating library in the county (nearly two thousand books that have been donated by various churches and individuals in different parts of the country). Most of these are fiction, both new and secondhand, and all very much in demand by the public.

On July 14th, while Miss Cawthon and Miss Haines were starting their school in the district schoolhouse at Rosebud, thirteen miles away, Miss Covey, resident of Mission and student of All Saints School at Sioux Falls, and I were leading twenty-two pupils into Trinity Church, Mission, for their worship period. There were twelve Indians (mostly half-breeds) and ten white children, the average age being ten. Our enrollment increased daily until we totalled about fifty that attended at least part of the time. We had our classes in the basement of the church. All the children are enthusiastic about the school, which lasted from Tuesday through Friday for three consecutive weeks. Some even came on Saturdays and Mondays to see if there wouldn't be school and wanted to continue after we closed. As for the parents, they were equally delighted.

We had a pageant, for which the mothers and other interested women all over the town helped make costumes. Although we had the first rain in weeks just as the children were in the parlour giving the performance, both young and

(Continued on page 77)

A Month in Nora, Virginia

By MISS LOUISE STRAWBRIDGE,

who, with Miss Caroline Graham, both of St. Paul's, Chestnut Hill, volunteered for work there last summer

If any girls want an interesting, and a very different summer, I advise them to volunteer through the Field Department of our Diocese and go down to the mountains of Virginia.

Nora was entirely different from what we had expected. Though it is high up in the mountains it does not seem high because you are in a little valley, and the mountains on either side are like hills. It is very pretty country.



The Mission at Nora, Virginia

The trip down was quite tiring, as we had to change three times, and the last six hours was on a local that stops every five minutes. But we got off at Dante where we had supper with Deaconess Williams, and then took another train to Nora which is just over the mountain (or through a tunnel) from Dante. When the train stopped at Nora we were surrounded by about fifteen people, mostly children, who took our suitcases and led us down a steep bank to the Mission which is situated about thirty yards from the railroad track. We were taken in and introduced to Deaconess Binns and about half the people of Nora, who were having the Woman's Auxiliary meeting. Anyone goes to the Woman's Auxiliary meeting; children and most of the time two or three men.

About three days after we arrived, Captain George Weise, of Christ's Army, who is in charge of Grace House on the Mountain, a Mission about ten miles from Nora, came to have a two weeks' Mission. The church was always very well attended, sometimes ninety people and an average of seventy. Some of the people are Baptists and some are Episcopalians, but they all came, often a distance of six or seven miles, to church. One reason was that there was very little else to do, as there are no movies and only two stores in Nora. All the children would always come.

Ninety people is a lot for a town like Nora, as there are only about ten houses. Many of the people would come from back in the hills. When the Mission was over, Bishop Jett came and had a Service. There were no Confirmations this year, but two children were baptized. On that day everyone came and had supper at the Mission, out on the lawn. Everyone brought something to eat, and we put it

on a big table and pooled everything. One hundred and fifteen people had supper and afterwards went to the Service.

The people are very interesting and bright, many of the older ones being illiterate but naturally shrewd and very entertaining. They are very poor and their homes very primitive, some mere shacks with only two rooms. We visited them a lot and they are very hospitable and almost always ask you to stay for a meal. They love visitors.

The Mission is comfortable and attractive. Deaconess Binns does a wonderful work. There is no doctor in the town, so she doctors them, but if anything serious comes up takes them to the nearest doctor. The people are not all they should be morally, and the example of a fine life is the thing that helps them more than anything else; especially the young children who are growing up.

Every Sunday we had quite a hike, for we taught Sunday School on Pilot Knob, a mountain, up which we walked two miles. Every age came to the Sunday School (as the picture shows). Up there the children were not as bright as the ones in Nora. None of them like school and some just won't go in the winter, so that although there were about thirty-five children on the mountain, the school could not get its quota, which is an average of fifteen a day, so this year the state was not going to send a teacher there. They were trying to arrange for a teacher themselves, and I do not know whether they succeeded or not. So the children were not as bright because they hadn't a chance.

We were rather alarmed when we arrived the first time to see all the children standing there. They told us there were three copperheads under the floor of the schoolhouse, and we couldn't get in because the key wouldn't work. Finally one boy boosted another boy to the window and he got in and let us in. Then we found a wasps' nest in the schoolroom. Luckily the snakes did not come out. The children all really liked Sunday School and were very much upset as they did not think there would be any Sunday School all winter.

Deaconess Binns has adopted four children, two girls, both of whom she is sending to school, and two boys. One girl is studying in Berea to be a nurse, and the other is at Blue Ridge Industrial School at Bris. One of the boys is also at Bris and the other still goes to school in Nora. Nora has no high school, so if the children want more than a grammar school education they must go away. The Deaconess is educating six mountain children who are away at school.

The Episcopal Church is the only church in Nora and there are no Holy Rollers, although that religion is gaining rapidly in the mountains. It gets a hold on the people and they will not work, as they say that the Lord will take care of them. I think one reason for the hold it has on the people is that their lives are so dull and it is a very exciting religion. We went to one meeting which was held at someone's house. We did not go in, but



A typical Sunday School Class

sat on the front porch. The women would jump up and down, wave their arms around and dance. They would speak in unknown tongues. Finally one man leaned out the window and cried, looking at us, "The devil is in our midst!"

Clothes are needed very much at Nora. On the first Saturday of every month the Deaconess has "pack house." All the people come and buy for very little all the old clothes that have been sent to the mission. Everything is used. One woman bought a bathing-suit, because she said it would be nice and warm for her little boy this winter. Shoes also are badly needed (the children go bare-foot in summer) and they buy them and resole them themselves. The children must have shoes in winter.

Our month was a very busy and interesting one, and we hope that our Diocese will continue its work on behalf of the mountaineers of Southwestern Virginia.

It is now possible to read, under one small blue cover, clear and spirited statements of the major problems confronting the Episcopal Church within the United States. *Building a Christian Nation*, the new National Council book for study classes and for individual reading, written by a group of well-informed specialists, deals with the Churchman's relation to city life, rural life, college life, the foreign-born, Negro, Indian, and Oriental. Try it. 164 pages, reading-list. Sixty cents, from the Bookstore, Church Missions House, 281 Fourth Avenue, New York.

Minnie: "Be yo sneezin', honey?"

Rastus: "No, ah ain't sneezin' honey; ah'se sneezin' sneeze. What you think my nose is, a beehive?"

Pageantry and The Daily Vacation Bible Schools

Some twenty years ago, during the hot Summer months, a group of thoughtful women of our Church conceived the vision which grew into the definite plan of opening the Sunday School rooms of some of our churches to receive during the week days the children of the street to give them happy wholesome play and at the

A demonstration was made again this summer to prove this truth in two of the Daily Vacation Bible Schools of our Church in Philadelphia, and was one of the best bits of service by the children to the Community.

St. Barnabas Church, 3rd and Dauphin Streets, better known as the TOC H

Reader, carrying a large open Bible, and the two Scribes on either side, also attired in ancient costumes, one with purple trimmings to represent the Law, the Old Testament, and the other with red to represent the Gospels, the New Testament. In dignity they approached the stage from the center aisle of the audience and the Reader from the center steps of the stage read passages from Scripture. Texts which proclaimed the whole Pageant movement in the order in which the group approached. The Book Bearer was Ridgley Jordon, who with rare understanding and fine voice, gave great dignity to the whole production. He is now at Monteagle, Tennessee, studying for the ministry. The first Episode, the Ancient People of Israel, represented the Ark of the Covenant, carried by two large boys in ancient Hebrew dress. Before the Ark came Miriam, dressed in gold and yellow, who danced before the Ark and recited Miriam's Song. After the Ark marched Aaron, dressed as the Priest of the Tabernacle with high headdress, a flowing robes, who proclaimed God's promise in His Covenant to His People. After Aaron came the little Torch Bearers, ten younger boys, dressed as Hebrew children, and each carried a Torch for the Burnt Sacrifice, and they recited in unison the 23rd Psalm. The Second Episode represented the Christian Faith, the Crucifixion of Christ. The Knight of the Holy Cross advanced followed by the Wreath Bearer and fourteen little girls who were the Rose Bearers. The Knight wore the Crusader's Helmet and long red cassock, and carried the beautiful TOC H Cross. Jim Wing



Entire Pageant Group, St. Barnabas, Kensington

same time to teach them Bible truths through stories and to give them some definite construction work, both pretty and useful, for the busy little hands. The work grew amazingly, and when Dr. Robert Boville, the Founder of the Daily Vacation Bible School Movement, turned to Philadelphia, he found a very active nucleus upon which to build and develop other centers in our City. The work of the Daily Vacation Bible Schools made rapid strides, and now Christian bodies all over our Country maintain these Schools during the Summer months.

In the early days of these schools one of the most interesting parts of the work was the dramatizing of the many familiar Bible stories. At first under the direction and developed by the teacher in charge, and later the children were urged to develop and dramatize these stories themselves, and to choose their own subjects. It was a revelation to see the spiritual and vital conception these little children of the street culled from the stories told to them, and some of the beautiful interpretations of the old familiar Bible tales remain with us still. Out of this knowledge grew religious pageantry in the church—a revival of the olden days of Morality and Bible Plays. Pageantry has for centuries, we all know, been one of the most spiritual as well as dramatic mediums for teaching Bible truths and Christian virtues. Boys and girls love religious drama and enter into it with a spirit which means success from the very start. It has been truly said that Religious Pageantry should be a definite part of every church school in the country.

Church, had a wonderful Vacation School with 127 children enrolled under the fine leadership of the Rev. A. W. Eastburn, the rector, most ably assisted by Deaconess Sanford. Here the Pageant, "The Highway Of The Lord," written, staged and directed by Maria Halsey Stryker, was given. It was a very real success because of the sympathetic understanding and interpretation of the children and the



The Dawn of Peace

young leaders who took part. It consisted of a Prologue, three Episodes, and an Epilogue depicting the Word of God, the Ancient People of Israel, the Christian Faith, ending with the influence of World Friendship and the Dawn of Peace. In the Prologue there was the Book Bearer, attired in the ancient robes of a Temple

took the part of the Knight, and his tall straight figure, coupled with his quiet and real reverence, gave great dignity to the Episode. The Wreath Bearer and the Rose Children were a charming group of little girls all dressed in pink, the wreath was of pink roses, and each tiny girl carried a pink rosebud in her hand. The

sang, "Jesus loves me, This I know," as the wreath was placed over the arms of the Cross to signify Christ's Love for all men. The first and second Episode Groups took their places quietly on the left and right of the stage as the Group

their character parts made a great impression upon both Pageant cast and the audience. The large cast of nearly 100 boys and girls deserve the greatest praise not only for the way they sang the church hymns used as each group approached,

J. N. Deaver is doing a splendid work among his own people. Here a flourishing though small Daily Vacation Bible School was held under the supervision of Mrs. Kate Taylor, who deserves great praise for all that was accomplished. Mrs. Taylor is gifted musically and dramatically, and the children responded in a most delightful way. Miss Stryker recognized the talent of the children here and developed and directed a Dramatic Demonstration for the Closing Day. The tiny children gave a charming little Action Song which began,

"I've a heart for loving all that's good and true,

I've got hands for doing all that's right to do."

The little boys, only six of them, gave a Flag Drill that for rhythm and patriotic action was worthy of a good street parade. The Demonstration ended with a Flower Drill given by the older girls—twelve girls dressed in white with the rainbow garlands, and led by the Basket Bearer, all in green, had a flower march and at the end they sang a flower song with rhythmic action which they rendered with rare grace and charm. The program ended as the Basket Bearer raised her basket, full of rainbow flowers, above her head, the other girls held their garlands high, and all the children gathered around and everyone sang, "There's a Friend for Little Children Above the Bright Blue Sky." The bright garlands coupled with the grace and the sweet voices of the chil-



Flag Drill

of the third Episode approached. This Episode was the Missionary Spirit of the World through the Gift of Love and was led by the Spirit of Love dressed to represent the beautiful Love Spirit in one of Rosetti's pictures—rose pink with flower head wreath and long veil, all of pink, and she carried one long spray of little pink lilies. She was followed by ten little girls bearing the Flags of the Nations with America at the end of the group dressed to represent Columbia. The Spirit of Love in Bible verses speaks of the great gift of Love, and Columbia responds by telling the Spirit of Love that only through her gift can the Friendship of all Peoples be won. The Nations give their flags to Love who holds them reverently against her heart with eyes looking beyond where she sees the lovely Heralds of the Angel of Peace approaching. The Epilogue depicted the Dawn of Peace. The Angel of Peace holding a Palm Branch in her right hand, preceded by three Heralds with silver trumpets came slowly forward. They were all dressed in long blue robes with silver trimmings, and the Angel had blue wings with silver stars. The climax of the Pageant was reached as the Angel of Peace, standing in the center of the huge Pageant Group right next to the Knight of the Holy Cross held high the Palm Branch and proclaimed, "On Earth, Peace, Goodwill to Men."

Miss Ruth Callahan, the Spirit of Love; Miss Adelaide Ward, Columbia, and Miss Edith Bauzenberger, the Angel of Peace, three young teachers were beautiful young women, and their exquisite rendering of

but for their reverence and the beautiful spiritual interpretation they gave to the whole production. At the close, as the Pageant cast marched down the center aisle to the rear of the hall every boy and girl singing with eager voice and glad



Flower Drill

heart, "He Leadeth Me, Oh Blessed Thought," the audience was still for a benediction sent from Heaven through the spirit of the children seemed to rest upon everyone.

Another beautiful demonstration was made in the Colored Community Center, 13th and Master Streets, where the Rev.

dren is a picture long to be remembered.

This Religious Dramatic work in these schools this Summer was a huge success, for the children made it so. Can we not develop these schools to even further means for good among our children, and let Pageantry be more and more a definite

(Continued on page 78)

CHURCH HOUSE

CHAPEL RENOVATED

Last Spring Bishop Taitt asked if the Chapel in the Church House could be made to look more suitable for the services which he held there. He said that he frequently had Celebrations of the Holy Communion, as well as Confirmations and Weddings and that there was no devotional atmosphere in the Chapel.

This was certainly true, because the furniture had been given for use in the large Chapel of the old Church House and was quite unsuited to this small room. Then, too, it had all grown very shabby. The Bishop's request was brought to the attention of the Altar Guild of the Diocese and they promptly voted to undertake the work of renovating the Chapel.

The ceiling and walls have been painted; a new Altar, Bishop's Chair and Prayer Desk have been installed; the chairs have been done over, and each provided with a red leather kneeler; the organ has been placed at the back of the room; all the brass has been reburnished; and two new Eucharistic Lights have been provided, the old ones have been set aside to be placed on the Altar when the Bishop celebrates the Holy Communion. A handsome red dossal hangs behind the Altar and a new curtain at the Sacristy door.

It is all very simple, but dignified, and one realized at once that it is a place for prayer and meditation.

PROP WANTED

The negro janitor of a church in St. Louis had a violent temper. He was converted, but sometimes his temper would get the best of his good resolutions. On one occasion, when he was repenting of one of his lapses, he made this prayer after he had asked the Lord to forgive him: "O Lord, prop me up on the leaning side."—*The Christian Witness*.

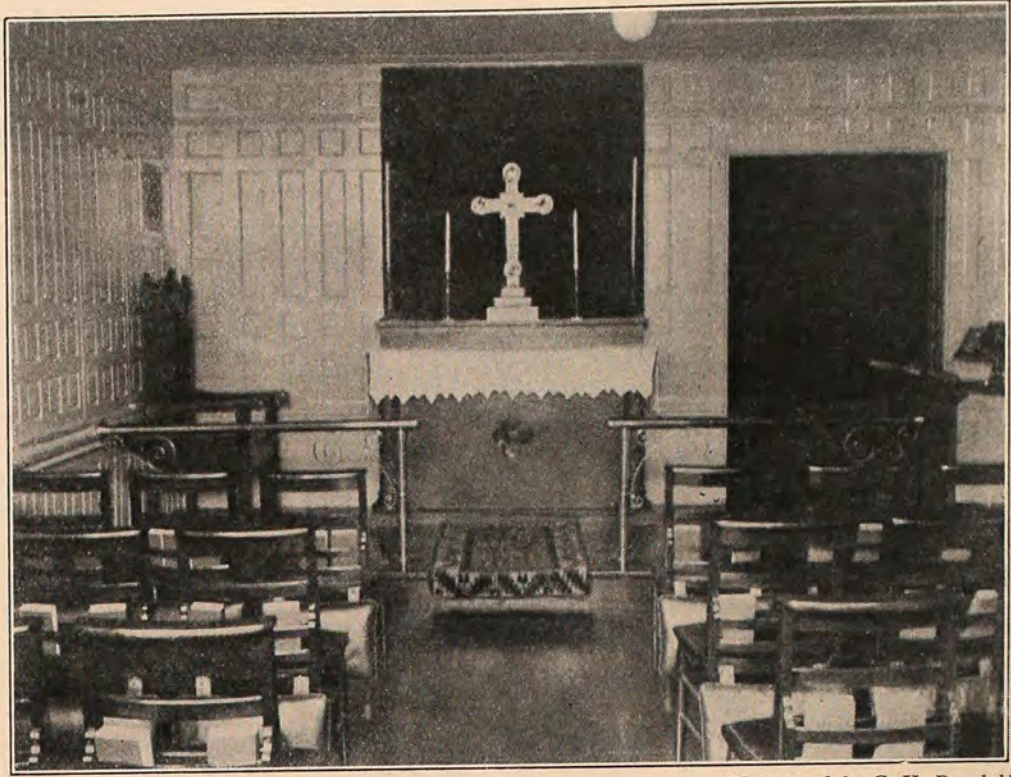
A Scotch minister was walking through a street in a village one misty evening when he fell into a deep hole. There was no ladder by which he could make his escape and he began to shout for help. A passing laborer heard his cries and looking down asked who he was. The minister told him, whereupon the laborer remarked, "Weel, weel, ye nedda kick up sic a noise. You'll no be needed afore Sawbath, an' this is only Wednesday nicht."

Traffic Cop: "Here, let me see your license."

Motorist: "Marriage, owners, driver's, camper's, hunting, fishing, dog or pistol? Mary, open the license trunk."

Minister: "Why do you call my sermon an 'exhaustive discourse?'"

Layman: "The congregation went to sleep."—*The Rote*, Staunton, Va.



Photograph by G. H. Randall

DIOCESAN LIBRARY

Have you read "Men of Conviction," by Henry Bradford Washburn; "Christ in the Gospel," by Burton Scott Easton; "Christian Ethics and Modern Problems," by Dean Inge; "The Message of Francis of Assi," "Pilgrims Progress in the World Today," by H. F. B. MacKay; "Mysterious Universe," by Sir James Jeans; "Behaviorism," by William P. King? They are all in the Library and waiting for you to take them out.

Also there are a couple of hundred books that came from the Library of Bishop Garland, and a number of the newer books on Sociology and Social Service. And behind these is a large body of really worth-while books on many subjects to interest the Clergy, or Church School Teacher.

How do we get them? Many are legacies and gifts. Some are bought with available funds. There are to be more of these up-to-the-minute books, because the Board has asked everyone who wishes to take out books to enroll at a dollar a year. Your dollar will bear much fruit in the gaining of books which you might not be able to buy for yourself, or might not care to own though you want to read them.

If you feel that you would like to help further there are sustaining memberships for five dollars a year, and life memberships at one hundred dollars.

BOOKS

When you have bought and read one that will be of interest to the Clergy or Lay workers, give or lend it to the Diocesan library.

DAUGHTERS OF THE KING

The 112th Diocesan Assembly of the Daughters of the King will be held on Wednesday, November 18, at the Church of St. John the Evangelist, 3rd and Reed Streets. Supper will be served at 6 P. M. after which reports will be given of the 19th Convention of the Order recently held in Denver. The evening service will be held at 8 P. M., when a résumé of the work done by the General Convention will be presented by the Rector of St. John the Evangelist, the Rev. H. Cresson McHenry.

At the meeting held in September plans for our winter's work were formulated by the Executive Committee. Along the same lines as those of the National Council of the Order, committees have been formed to take charge of the different phases of our work in this Diocese. Chairmen have been appointed for Bible Study and Education, Home Work, Rural Work, Days of Prayer, Bishop's Chapter Junior Work, Extensions and Summer Conferences.

H. F. A.

A man's action is but the picture-book of his creed.—*Emerson*.

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AUTUMN MEETING DEPARTMENT OF SOCIAL SERVICE

On September 28, in response to the invitation of Dr. Wm. H. Jefferys, the Department of Social Service held its first meeting of the Autumn at the City Mission. The newly appointed Chairman, Mr. Clinton Rogers Woodruff, presided.

The Department was fortunate in having as a guest the Rev. Floyd Van Keuren, of the Department of Social Service in the Diocese of New York. Dr. Van Keuren in addressing the meeting emphasized the important note that each diocesan department should play in the present emergency, by outlining general policies and making practical suggestions to parishes undertaking relief work. He advised all parishes to "clear" every case with the Social Service Exchange, and to visit each family or individual applying for relief, and to interview some person familiar with the family situation. Dr. Van Keuren concluded with a caution against the giving of money to panhandlers without investigation.

This problem was brought up later in the meeting by Rev. A. R. Van Meter, who stated that recently several women had frankly admitted to him their intention of giving to anyone on the street who might ask for help. He quoted the statement from reliable sources that \$50,000 daily was collected by panhandlers on the streets of New York last year. This despite the fact that the public should long ago have been convinced of the futility of giving aid in this manner.

The Superintendent of the City Mission then addressed the meeting in his delightful and inimitable way, tracing the growth of the City Mission organization to its present position of importance in the community.

He referred particularly to the City Mission's newest undertaking, the care of the dependent children of Episcopalian families in the Diocese, in foster boarding homes or their supervision in their own homes. This work was begun early in 1930 by the Department and carried on successfully until it was transferred in November, 1930, to the City Mission. Members of the Department were the first to be convinced that the Church was needed and should be active in this field of child welfare, especially in the Juvenile Court where both dependent and delinquent cases are handled. Dr. Jefferys stressed the importance of providing for the needs of the individual child, the necessity of preserving the child's own home whenever possible, and the responsibility of working for the re-establishment of the child's home during the period of foster care. The children's clinic at the Episcopal Hospital is being constantly used for physical examinations.

At the present time there are forty-one children under the care of the Church.

This work has had the fine support of the Department of Social Service; it will need the backing of the whole Diocese if it is to accomplish its purpose.

The Rev. Herbert Reese, rector of St. Matthew's Church, reported that he and Mr. George W. Wilkins, Superintendent of the Galilee Mission, had worked together for several months outlining a plan for the return of unemployed city people to the farming districts. Mr. Reese spent his vacation on farms in New England and in Maryland and found that there was great need for farm hands who would work for low wages and their maintenance. Mr. Wilkins, he said, has tried the experiment of using unemployed men on his own land and now has about sixty such men working there, an experiment which shows what can be done. The plan has in view the carrying on of the experiment on a large scale, if the Church is sufficiently interested in doing so. It provides for a farm where men could gain experience in farm work and also for an employment bureau. The Department expressed interest in the project and approval of the appointment of a committee to consider the plan and to report to the Department at the October meeting.

The Chairman read a letter from Mrs. Martin in which she urged the employment of women known to certain day nurseries as reliable workers. It was decided that an advertisement should be placed in the CHURCH NEWS, as this would bring the matter before a great many church people.

The Department has several definite plans for the future. In May, 1932, the National Conference of Social Work is to be held in Philadelphia. Preceding this will be a Conference of Social Work of the Episcopal Church. A Committee of the Department is making plans in connection with this latter conference, including a tour of inspection of agencies and institutions of the Diocese. Few people realize the variety of the Social work done by the Diocese of Pennsylvania.

Also, the Chairman has been in correspondence with Dr. John R. Oliver, the well-known author, psychiatrist and priest of the Church, with a view to arranging a series of lectures on Psychiatry by Dr. Oliver in Philadelphia during the season of 1932-33.

A Committee has been appointed to confer with Mr. Wilkins, who will again this year be in charge of the Shelter for Homeless Men at 18th and Hamilton Streets, as to how the Department may best help in meeting the moral needs of the men in the Shelter.

It is expected that at the regular October meeting the Rev. C. Rankin Barnes and Mr. Spencer Miller, of the National Department of Social Service, will be the guests of the Department, and an inspiring meeting is anticipated.

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News Notes of the Young People's Fellowships

The Chairman of the four standing committees of the Diocesan Young People's Fellowship were appointed at a regular meeting of the Commission on Young People, October 12th. These committees are: Devotional, Service, Study, and Fellowship.

Betty Johnson heads the committee on Devotions. Under her guidance the committee will arrange for the Inspirational Day Service and the Corporate Communion. It also will compile several programs of devotions to be used by Parochial Fellowships, and will recommend hymns, prayers and Bible readings, suitable for a Young People's Meeting.

The committee on Study, under the leadership of Charles Wood, will have charge of the Church Normal School class conducted this year for the training of leaders, and will organize a speakers bureau and a topic bureau.

A program of ways by which the Parochial Fellowships may serve their Parishes, as well as a lay readers' bureau, upon which the Bishop may call whenever lay readers are needed in Missions or Parishes, comes in the Province of the Service Committee, whose Chairman is Kathryne N. Irwin.

The Fellowship Committee, with C. H. Malony as Chairman, will run the Diocesan Dance, December 11th; all athletic activities, and gather together programs for parties with directions how to play the games suggested.

Any Parochial Fellowship is invited to use these committees whenever needed. Letters will be sent to the Presidents giving names and addresses of the Chairman.

Any Young People's Fellowship desiring to obtain the standard Y. P. F. Pin of this Diocese may do so by notifying Bob Platt, 5124 Akron Street, Frankford, who has the die for the pin. The cost will be \$3.00. This die can also be used for decorating place cards, programs and tickets.

The Presidents' Conference of the Young People's Fellowship of the Diocese of Pennsylvania was held at Clear Springs Farm, Quakertown, Saturday and Sunday, October 3 and 4.

Saturday's activities were begun by a meeting on the lawn at which time Charles Martin, Diocese President, outlined the program for the year. The evening was spent in playing games and singing around the campfire, after which Dr. Niblo, of St. John's, Norristown, led a brief preparation service for the Communion Service celebrated Sunday morning.

Dr. Leicester C. Lewis, of St. James Church, 22nd and Walnut Streets, led the conference on Sunday, taking as his

subject, "The Riddle of the Bible." He made clear to the Young People that although much of the Bible cannot be taken literally, due to advance of knowledge, yet its value is not so much in its historical truth, as the truths that it brings home to each one.

The Young People's Fellowship is indebted to St. James Church, 22nd and Walnut Streets, for the use of Clear Spring Farm. Some 60 young people attended the conference, representing 23 churches.

The Young People's Fellowship of Calvary Church, Germantown, has already gotten under way with a Mother and Dad's Night, which was held on Thursday evening, October 1st.

As part of the entertainment there were two talks given, one on the past of the Fellowship and one on the future. Pictures were shown taken at various Fellowship gatherings, and then the Mothers and Dads beat the young folks at the games.

The young people of St. Anne's Mission, Willow Grove, have organized a fellowship with a membership of twenty. This is the first time that the young people of St. Anne's have become definitely associated with the Diocesan Young People's Fellowship activities. Miss Florence Murphy has been appointed Acting President.

RELIGIOUS DRAMA

Miss Mary Simms, Consultant in Religious Drama of the National Department of Religious Education, will be in her office in Room 30, Church House, each Saturday morning.

She may be consulted for suggestions, advice and guidance in the selection and production of religious dramas.

The Library of Religious Drama, in Room 30, is one of the best available collections.

With the increasing interest in and possibilities of Religious Drama, Miss Simms' office will be without doubt extensively used.

A CORRECTION

Under Religious Drama, on page twenty-one of the October issue of the CHURCH NEWS, Miss Mary Simms will be in her office in the Church House, Room 30, on each Saturday morning, instead of Sunday morning.

CHOIR VESTMENTS NEEDED

Rev. W. O. Roome, Jr., Priest-in-charge of St. Andrew-in-the-Field, Somerton, is asking if any church has used Choir Vestments they would care to give to this Mission. If so, please communicate with Mr. Roome, Somerton 8261 R.

THE BROTHERHOOD OF ST. ANDREW

The National Council of the Brotherhood of St. Andrew has issued a charter to a new Advance Division Chapter organized at Trinity Church, Swarthmore, Penna., with seven members. The officers are: Rector, J. J. Guenther; Director, William C. Taylor, Jr.

The fourteenth annual national-wide Corporate Communion for men and boys will be held in parishes throughout the Church on the first Sunday in Advent (November 29, 1931), sponsored by the national Brotherhood of St. Andrew.

Inasmuch as this service is for all men and boys, irrespective of Brotherhood membership, it is hoped that there will be a large number present at the service in this Diocese. It is said that the observance last year throughout the Church called for one hundred and twenty-five thousand invitation cards, and national leaders of the Brotherhood are expecting a considerably larger response this year.

All necessary supplies, including postage, invitation cards, and a special "Preparation Service for Men and Boys," embodying suggestions received by the Brotherhood office from a large number of bishops and rectors who were asked to furnish material, will be furnished by the national headquarters of the Brotherhood. Posters and Preparation service material are free; the cards are furnished at cost. Address:

LEON C. PALMER
General Secretary Brotherhood of St. Andrew,
202 South 19th Street,
Philadelphia.

During the second week of November the boys and young men of the Brotherhood of St. Andrew will undertake a Church-wide campaign for subscription to the national Church weeklies, on a scale never before attempted. Each chapter, with the approval and cooperation of its rector, will make a canvass of the members of the parish and endeavor to get each family to subscribe for at least one of the four Church weeklies. Each pair of boys will be supplied with a set of sample copies of the four papers and with circulars describing their salient features. No commission or profit goes to the boys or to the chapter or to the National Brotherhood. The amount would ordinarily be paid as a commission to the one securing the subscription, but will be given by the Church weeklies to the "Japanese Scholarship Fund" sponsored by the Brotherhood.

POSITION WANTED

Experienced tenor, familiar with the Episcopal Service, desires position. Address The Church News, 1006 Arch Street, Phila.

OUR BOYS AND GIRLS

IN COLLEGE

[This is the first of a series of articles which will be published in THE CHURCH NEWS relating to the type of work which the Church is trying to do among the students at various colleges and universities within the Diocese through the Commission on Student Work of the Department of Religious Education.—Ed.]

The question of how best the Church may minister to her boys and girls who are away from home in School and College is of real concern, not only to the Student Pastor and to the Rectors of parishes near to the educational institution, but also to the Rectors of the home parish. It is from the angle of the latter interest that this article is written, although the writer's interest was first aroused by being in position to minister to the boys in one of our large preparatory schools. A number of Confirmation classes were held in that School and a considerable group of boys through some ten years were added to the communicant list of the Church. As the boys graduated and went to College, a definite effort was made to interest the Student Pastor or the Rector of the nearby Church in those boys. Real service can be rendered in this way, and the most generous support should be given in any way the spiritual lives of boys and girls away from home in School or College, because these are, as we all recognize, years of great strategic value to the developing of spiritual life. How many battles, won or lost in those years, carry a lasting influence through life!

The service which is rendered by these agencies can be greatly strengthened, however, and that is the chief point of this article, by the home Parish keeping in touch with the boys and girls while away. During the War some of the clergy kept in active touch by correspondence with their men in the Service, to their very great profit. Something of this kind, where possible, would be of very real help to those in College, for it will show an interest and concern which will arouse grateful appreciation. In smaller parishes, where the numbers are few, this plan is quite practicable; but where the numbers are considerable we can at least put these young folks on the mailing list of the Parish magazine. That will be a weekly or monthly reminder that they are being remembered by the home Parish. It has been our practice for the past few years, in the early Fall, to have an article in the Parish paper, giving the names of those leaving for School and College, and sending them affectionate greetings for the new school year, reminding them that they are being remembered in our prayers. At the same time we print the "Prayer for Schools and Colleges" from the Prayer Book, that it may be the subject of special intercessions of the people of the Parish generally.

In whatever way the contact is established and maintained, and it will vary greatly according to different conditions, the important point is to impress upon these boys and girls, many of whom are the potential leaders of the Church in the years to come, the fact that the Church seeks to serve them wherever they may be.

I have two used, heavy, excellent winter overcoats, medium size, which I will be very glad to give to anyone who would be able to make use of them. Address, Rev. W. W. Steel, 2101 Walnut Street, Philadelphia.



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The Sixteen Prophets in Stained Glass

St. John's Church, Lower Merion, has again been blessed by a wonderful gift. A woman who had lived many years within sight of the Church tower made it possible to place in those tower windows the Major and Minor Prophets. Seven years ago Dr. Hoyt told me that his desire was to have the Prophets in those windows. It seemed like a hazy dream to me at the time, but the idea stuck in my mind. When my friend, the Rev. Frank Williamson, called me on the telephone one day early in 1930, and told me that Mrs. Bowman was very ill in a Philadelphia Hospital and had expressed a desire to do something for St. John's Church in Merion, I immediately suggested the Prophets for the Tower windows. The Church had just replaced the wooden frames in the Tower with limestone mullions, and changed the shape from square heads to gothic, so we were ready for permanent glass. Father Williamson asked me how much the work would cost. As we had been dealing with workers in glass the previous year I immediately told him the cost for all eight double windows, or for one double window. Within twenty-four hours word came that Mrs. Bowman would leave enough money to carry out this purpose which she had had in her mind for many years—to do something for St. John's Church in Merion; and she would take all eight windows!

Our Vestry went ahead carefully, securing sketches and prices from many window makers. After much consideration of the subject the Studio of Nicola D'Ascenzo was chosen and the work committed into its hands. There was every consideration given to suggestions submitted by Rector and Vestry, and the result is a group of windows in which every space has something to enhance the main picture. The work has been commended by all who have seen it, and St. John's Church has a teaching Tower now. One can sit and study the forms of those ancient Prophets and think of their prophecies with a bit more of a personal perspective than was possible before the figures were there. They should be a constant aid to meditation.

The Service of Dedication was on a day of moment to the Parish. Dr. Hoyt was eighty-seven years old on October 12th. His birthday marks the anniversary of the present Rector's assuming of the position. It also marks the anniversary of Dr. Tily's service as Organist and

Choirmaster. So the Sunday nearest that date was set for the Dedication of the Tower Windows. Mrs. Bowman wanted the memorial to be for her husband, but, as her death followed soon after her decision as to what form her gift to the Church would be, it was thought fitting by all to make it a double memorial. And so the beautiful mosaic tablet erected in the Church reads:

The Tower Windows Are Dedicated
TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
Major General Wendell Phillips Bowman
October 31, 1847–April 8, 1928
and His Wife
Elizabeth Wight Malcolm Bowman
January 21, 1849–March 24, 1930

The speakers on this momentous occasion were our Bishop, the Right Rev. Francis Marion Taitt, S.T.D., and Colonel Fred Taylor Pusey. The Bishop told us some wholesome facts about the purpose of life, and Colonel Pusey summed up the character and life of both General and Mrs. Bowman. The Rector could not let the service close without asking Dr. Hoyt to say something. In front of him were many of his old friends of National Guard life, and his closeness to both General and Mrs. Bowman was so much a fact that the Rector had to yield to his inner impulse to have Dr. Hoyt say something. Dr. Hoyt responded in his inimitable manner and added some words that showed his deep feeling and gratification that the memorial was placed on our Church.

The music, under Dr. Herbert J. Tily's direction, was unusually good, many remarking about it as they went out of the Church. Dorothy Johnstone Baseler, Harpist, and Dr. Tily, gave a half hour's music before the service; the harp and the organ making a combination that was very acceptable to all.

Many of the National Guard came in uniform, thus adding a bit of color to the congregation. And two buglers were detailed for "taps." The Rev. Frank Williamson assisted in the service, reading the lessons.

People will think that St. John's Church has all that is needed, but like everything that is loved dearly, there is ever more to be done to show that love. We do not know what our next gift will be, but there will be a next one some day.

A. EDWIN CLATTENBURG.

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The governor of the prison gave the burglar a long sermon on the necessity for mending his ways and finally discharged him. But the man still remained.

"What are you waiting for?" asked the governor.

"My tools!"

CLERICAL BROTHERHOOD

The Clerical Brotherhood meets every Monday morning in the Church House at 11.30 o'clock. A splendid program for the Fall work has been arranged by Dea Hathaway.

Every clergyman of the Diocese, by virtue of his office, is a member of the Brotherhood. If you are new in the Diocese come to the next meeting and get acquainted with your brethren.

Far back in the Liberian hinterland the little hospital connected with the Holy Cross Mission had thirty thousand patients last year, and gave nearly three times that many individual treatments. The mission is not so far from the borders of three other countries, from which natives come to the hospital.

The Rev. Junius L. Taylor, D.D., colored priest in charge of a parish and a mission in Richmond, Va., writes to St. Paul's School, Lawrenceville, of which he is a graduate, that he has in the course of nearly thirty years work presented nine hundred persons for confirmation and sent nine men into the ministry.

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CHURCH CLUB

The Church Club of Philadelphia held its first Club Night of the winter on Monday evening, October 19th, at the Church House. The members present, with their guests, numbered nearly 100, the meeting being preceded by an informal dinner.

In accordance with our practice every third year, the first meeting was devoted to hearing from the Bishop and our clerical and lay deputies to the General Convention, each one, except the Bishop, speaking on a subject that had been assigned to him. The Bishop spoke generally and on the advantages to Philadelphia of the 1934 Convention being held at Atlantic City.

The other speakers, with the subjects that they covered, were as follows:

Mr. Bonsall: On the trip west on the train, the stop-over at Chicago, and the organization of the Convention.

Mr. Morgan: On Denver and its people, the services of the Convention, and extra meetings.

The Rev. Dr. Foley: On the proposed Final Court of Appeal and on the personalities of the Convention.

The Rev. Mr. Peabody: On Missions at the Convention, and our apportionment for next year.

The Rev. Dr. Tomkins: On the Committee on Social Service; also on the translation of Bishops, the amended canon which covers by implication the "American Missal," and the new canon on the Ministry of Deaconesses.

Mr. Brown: On the Committee of Twenty-One and the Pastoral Letter, and on the proposed change of tenure and see of the Presiding Bishop.

The Rev. Dr. Mockridge: On the Marriage Canon.

Mr. Runk: On the MacIntosh Case.

The meeting lasted more than two hours, and a very instructive and enjoyable evening was had by everyone.

The man who trusts men will make fewer mistakes than he who distrusts them.

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The Children's Aid Society is providing individual care and protection for such children through a series of carefully selected family boarding homes. Through a staff of trained visitors and through school and church reports, the Society knows of the progress and development of each child. Special departments for the care of older boys and girls are maintained and the Society also conducts a large home finding work.

County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg, Huntingdon, Lewistown, Bedford, Stroudsburg, Wilkes-Barre and Wellsboro. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

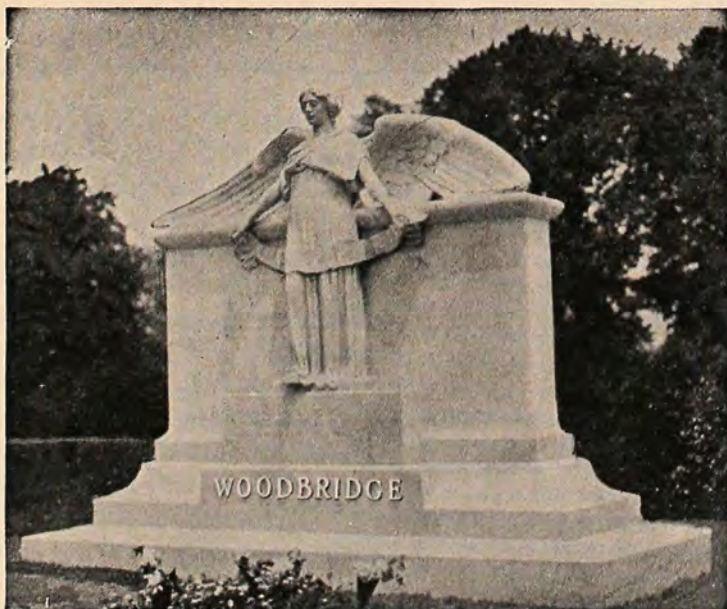
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"MARK EVERY GRAVE"

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

THE GENERAL CONVENTION

AS SEEN BY THE

WOMAN'S AUXILIARY

When, on September 29th, Miss Matthews, our presiding officer, struck the table with the gavel and declared the 1931 Triennial of the Woman's Auxiliary at an end, I am sure many of us felt a wave of regret. This Triennial meeting had been looked forward to for three years and plans for it had occupied many thoughts. Certainly the people of Denver had planned with the spirit of hospitality, for the Woman's Auxiliary was given the use of the Central Presbyterian Church, The House of Deputies, The Scottish Rites Building, and our House of Bishops held its sessions in the Senate Chambers of the State Capitol.

The huge City Auditorium held us all at the Great Opening Service, September 16th. The Bishop of St. Albans, England, was the preacher—he reminds us that: "The duty of witnessing has been entrusted to us, the result of that witnessing we can leave to Him."

Our great Corporate Communion Service, where the United Thank Offering was presented, was held the following morning in the same Auditorium. There was room for everyone to take part in this service of thanksgiving which means so much to the women of the Church. One forgot the vast building which for a time became a great cathedral. Our Presiding Bishop and sixteen missionary bishops administered the Sacrament to the hundreds who came with thankful hearts to take part in this great service.

That evening the Auditorium was again filled. With Bishop Perry and missionary bishops there were on the platform about sixty women missionaries: Foreign, Domestic, Field, and Student Workers. Each was presented by name and mission field; they represented the many others also supported by the United Thank Offering. Great anxiety was felt lest the offering presented that morning should be below a million dollars and so we were truly thankful to learn that it amounted to \$1,059,570. That was very fine—it was only \$40,880 less than that given during the previous Triennium during three years of great prosperity, and it was \$150,056 greater than that presented six years ago in New Orleans. Bishop Perry, in expressing his thankfulness to the women, spoke of this year's offering not only being great in self-denial, but the greatest in purchasing power.

On September 19th came the Joint Session when the House of Bishops and the House of Deputies took possession of our seats in the Presbyterian Church and our Auxiliary Delegates went up into the

gallery, though the Presiding Bishop reminded us that we still had "seats on the floor of the house." It was a great day. Bishop Creighton, speaking for the Domestic Field, made a fine impression in the morning, and in the afternoon Spencer Miller, talking of the Church's responsibility in the present economic condition, stirred the great audience.

I should like to tell you of the "Historical Night" when we heard of our Church's heroic leaders from Bishop White to the present day, but space forbids.

To return to our Woman's Auxiliary. There were one hundred dioceses and missionary jurisdictions represented—your diocese had its five delegates and four alternates present—just in front of Pennsylvania's delegates sat Siberia's two representatives. Shanghai, Hankow, Brazil, Mexico, and other foreign fields were well represented, and Hawaii had its full representation of five.

As you may know, the subject of the Triennial was "The Kingdom of Our Lord." Each delegate had been asked to study one of the five special subjects during the summer which were (1) Family Life, (2) Property and Economic Conditions, (3) Interracial Contacts, (4) International Relations, (5) Religious Thinking Today. Each of these subjects was well presented to the whole triennial by excellent speakers and then the Auxiliary divided for group discussions.

Our *Woman's Auxiliary News*, which is published every month, will tell more fully of these discussions, as we are to study these topics during the next three years.

Dr. McGregor, in his splendid talk on Internationalism, said that each person who helps support a missionary in a foreign field is helping the great cause of international unity and brotherhood.

A very successful feature of this triennial was the "Missionary Luncheon" which was substituted in place of the more or less unsuccessful "teas" at the other General Conventions. There were four of these Luncheons, at each of which addresses were made by two well-selected missionaries. The tickets—65 cents each—were in great demand, the addresses were listened to with keen interest and the missionaries appreciated the attentive audience. One of the speakers was Reverend Robin Chen, on his way back to China from our Divinity School.

To me the most impressive day of all was when we took part in the great consecration service of the Bishop Suffragan of Alaska and the Bishop Suffragan of Mexico. St. John's Cathedral made a beautiful setting for the service, and as Bishop Rowe presented his successor in

Alaska and Bishop Creighton his in Mexico, all hearts were touched with the deep significance. Bishop Salinas, the new bishop for Mexico, is the first native Mexican Bishop of our church and comes after a period of persecution which may not yet be ended. Each word of the Consecration Service seemed full of new meaning when applied to these two Bishops who were going to their difficult, but very different, fields.

At the early service next morning Bishop Perry made special intercessions for this dear Church of ours and the Communion Service following was like a service in a simple parish church, which was impressively in contrast with the official, splendid consecration service of the day before. At ten o'clock that morning, we of the Auxiliary were again in the Cathedral to hear Miss Lindly give beautifully the spiritual message of our Triennial. And so our Woman's Auxiliary Triennial ended.

GERTRUDE H. WOODWARD,

President of the W. A. of the Diocese of Pennsylvania.

Bishop Nichols, of Kyoto, will be in Philadelphia from November 5th until the 10th. His speaking engagements are: St. James's Parish on Thursday, November 5th, at 2.30 P. M.; St. Paul's, Chestnut Hill, on Friday, November 6th, in the morning. He will also speak at the Alumnae Luncheon of the Mission Study Class on Tuesday, November 10th.

The Foreign Committee of the Woman's Auxiliary will meet on Wednesday, November 18, 10.30 A. M., at the Church House. The speaker will be the Rt. Rev. Norman S. Binsted, D.D., Bishop of Tohoku, Japan.

The Woman's Auxiliary News Folder of our Diocese is published each month from October to May. It contains information important to every woman of the Diocese. It does not give a record of past events but information about the immediate present, the important speakers, the classes, etc.; there is always something of interest in the offering. Subscribe 25 cents and a copy will be mailed to you each month. Subscriptions taken at Woman's Auxiliary Office, 202 South 19th Street, Philadelphia.

THE GREAT DAY OF THE UNITED THANK OFFERING IN 1931

At seven o'clock on the morning of September 18, in the beautiful mile-high city of Denver, Colorado, about six thousand women were making their way toward the Municipal Auditorium.

This was the great day of Presentation and there was no church in the city large enough for the throng. At the base of the great organ-pipes at the back of this immense Auditorium, a high Altar had been raised against wide, pale blue hangings, and on the Altar flowers and lights. From it, through the center of the gathering, extended a long raised platform with side railings.

The Presiding Bishop, sixteen other Bishops and three clergy awaited the throngs of communicants.

In the corridors had been placed notices requesting all to observe quiet and reverence "in this improvised temple," and on the hymn leaflets were some very beautiful meditations, reminding us that the Thank Offering was the outward expression of our desire that the kingdoms of this world should become the kingdoms of our Lord and His Christ.

We were to remember that although this great gathering was our fellowship of desire, yet each one of us had to go up to the Altar alone. To each one separately our Lord would come, let each one ask himself "what part have I in this Thank Offering? Am I giving myself soul and body to be an instrument in God's hand for the conquest of the world, that it may become the kingdom of our Lord and His Christ?"

The choirs of many churches, robed in white, came in singing that beautiful hymn "From the Eastern Mountains," and when the Offering had been gathered and was lifted high before the Altar in the great Golden Alms basin, thousands of voices joined in "Holy Offerings Rich and Rare."

Although we were not in a Cathedral, no stone arches rose above us, and no stained, glass windows gave their softening lights, it was in some ways even more impressive, when we realized that this great building of every-day affairs was, for the moment at least, sanctified by that spiritual all pervading Presence.

The evening of the same day an immense crowd, even larger than that of the early morning, assembled in the same hall to hear the result of the Offering. The Altar had been removed, and places for many visiting Missionaries were arranged; there was a great tenseness, for many felt that it was to be expected that in these months of financial anxieties, the Offering would fall behind that of 1928. But a wave of thankfulness burst forth in the "Praise God from whom all Blessings Flow," when it was announced that it was still over the million mark. \$1,059,575.12.

Later it was learned that this Diocese had jumped \$1,200 ahead of its 1928 Offering and that from the Little Blue Boxes of the women of Pennsylvania had poured \$95,070.75. A wonderful gift in these days of strain and stress.

And so another glorious Thank Offering Day passed into history. 1934 seems a long way off, but time flies fast. Our faithful Missionaries are still "holding the fort," in many parts of the world, let us often remember them in our prayers, and with our Offerings slipped into the Little Blue Box.

H. C. B.

PHILADELPHIA DEACONESS HOUSE DINNER IN DENVER

An unusually delightful occasion was the dinner arranged by Deaconess Stewart for all former students of the Philadelphia Church Training and Deaconess House who were attending the General Convention. Bishop Taitt and three members of the present Board of Managers brought the number attending to about twenty-six.

Among the graduates of the school at the dinner were wives of four Missionary Bishops, Anking, Hawaii, Nevada, and the Suffragan of Hankow. There were city Missionaries from our Atlantic Coast and Missionaries from almost every foreign field. Each told in a few words about her Mission and her desire to return to it, even though it were Africa, as it was in one case.

Greetings and all best wishes for the future of the Deaconess House were telegraphed to the new head of the house, Miss Springer.

It was a most inspiring evening which would have brought joy to all those who have labored for the School in past years. It also pointed to the way of happiness in life service.

The one note of sadness to some of us present was the knowledge that it was our farewell to Deaconess Stewart, who during three years of upheaval in China, has given devoted service as head of the Deaconess House, her Alma Mater. She left a few days later for China, going back to the country to which she has given twenty years of loving service. Let our prayers follow her there.

GERTRUDE H. WOODWARD.

UNEMPLOYMENT AND THE WOMAN'S AUXILIARY

Under the inspiration of Mrs. George Woodward, there was organized early in December, 1930, unemployment relief for women in the form of *made work*. This was, perhaps, one of the very first pieces of relief work for women organized in this country in the present emergency. This fortunate thought of supplying sewing work that could be done at home more than proved its worth by the grateful demand there arose for it.

The plan and plant of the Supply Bureau was utilized in preparing the garments; all handling being done by faithful volunteer helpers. One very generous contribution of money and many of time and energy made it possible for every penny of every dollar collected to go directly for wages. Thus the \$6,572 dollars collected went directly toward the maintenance of the 101 women employed.

The women aided were a fine type: seamstresses, older women no longer able to find employment due to the advent of ready-made clothes; mothers of families who were enabled to care for their children while helping to hold the household together during the husbands enforced idleness; young women, mill workers; and a few house workers past the years of physical fitness.

Another result of our efforts was the making of 16,654 garments which were distributed to various social agencies and missions throughout the city and country.

Just as tangible a result was the awakened courage and improved morale of the women, which was the outcome of contact with the love of Christian women. One woman writes, "The ones that have helped me have done it in a true Christian spirit and it will not be forgotten by me." Compare this attitude with that developed by the dole.

Here is relief—administered in as nearly an ideal Christian fashion as we know how to do it. Help us to keep it going! We are again promised all materials, but are without a penny for wages. Will you help?

Checks should be sent to Henrietta Washburn, Treasurer., The Church House, 202 South 19th Street.

Woman's Auxiliary Convention figures, as of September 28. 434 accredited delegates, representing 100 dioceses and missionary districts, of which 68 had their full complement of five delegates; alternates, 123; total delegates, alternates and visitors registered, 2,162.

In June our Diocesan Treasurer, Miss Charlotte Cheston, was married; she is now living in Dr. Grenfel's mission in Labrador. We are happy to tell you that her sister, Miss Lily Cheston, has very kindly consented to fill her unexpired term, which is until our election next April. Please draw checks to the order of Pennsylvania Branch of the Woman's Auxiliary, and forward them to Miss Lily Cheston, Room 37, Church House, 202 South 19th Street, Philadelphia, Pa.

SENIOR MEMBERS' CLUB TENDER RECEPTION TO FORMER AND NEW DIOCESAN PRESIDENTS

Miss Margaret Maule, Diocesan President of the G. F. S. from 1920 to 1931, and Mrs. C. William Spiess, newly elected President, were the guests of the Senior Members' Club at the Church House on the evening of Wednesday, October 28th. The receiving line was composed of the Club's Vice-President, Miss M. Atherton Leach, Miss Pearl Caskey, President, and Past-Presidents of the Club. In addition to the honored guests, clergymen and their wives, Branch Presidents with three members from each Branch, Miss Maule's Branch, the newly formed Diocesan Branch and Club members were invited. A most interesting evening was enjoyed by all present.

G. F. S. GERMANTOWN CON- VOCATIONAL CONFERENCE

will take place on Monday, November 23rd, at Calvary Church, Manheim Street and Pulaski Avenue. Miss Anna Deniston, Branch President. Supper will be served from 5.30 to 7 P. M. (35 cents), and the Conference will begin at 7.30 P. M. The principal speaker will be Miss Gertrude Ely, recently returned from an important mission in Russia. We are all interested to know how the Five-Year Plan is working out. Come and hear one who has first-hand information! Guests are welcome.

CHRISTMAS CARDS

Please to remember—this is November—and Christmas cards must be seriously thought of at once or very soon! The G. F. S. has a very attractive collection of both religious and secular cards at reasonable prices which may be seen at the G. F. S. Room in the Church House any week day except Saturday, between 11 A. M. and 1 P. M. Several Branches in the Diocese also have sample books which may be used for selection. There is excellent choice among Mowbray and other important and domestic religious cards, several with appropriate space at the bottom which could be used by the Clergy for their Parish greetings at the festive season. There is also among the secular cards an interesting box of 21 for \$1, which will be sure to please the laity. Come in and see them!

A NEW CANDIDATES CLASS

has been started at St. Alban's Church, Roxborough, under the leadership of Mrs. Alvin P. Mosier.

NORMAL CLASS IN HANDCRAFTS

A normal class in handicrafts and other program features will hold its first meeting on the second Wednesday in November, the 11th, at 7.30 P. M., at the Church House, under the leadership of Mrs. William W. Moninger, Chairman for Classes. Any Associate or member can here learn how to do and make the things described in *Hobbies and Programs* and then return to her Branch and teach others. This class is open to any one interested in what it has to offer, whether members of the G. F. S. or not.

GIRLS' FRIENDLY COUNCIL HOLDS ITS AUTUMN MEETING

On Thursday afternoon, October 8, the Diocesan Council of the G. F. S. met, with the new President, Mrs. C. William Spiess, in the Chair. Everyone was most happy and honored to find the Bishop was able to be present to conduct the opening prayers and give a short address. After welcoming the new officers and wishing them success and joy in their work, the Bishop said that he was always glad to meet with those who were working with the young people of the Church and asked that happiness and the joy of living be always uppermost in the minds of those whose aim was to interest and hold the younger people. He said that we sometimes take life too frivolously and sometimes too seriously. Christ during His life on earth especially dwelt on the importance of living a happy life and of helping our friends to live a happy life. The Bishop left the message of the uplifting joy of a happy and cheerful personality during these days when there is so much discouragement and distress in the world about us.

Mrs. Spiess announced that the G. F. S. in Pennsylvania starts the season with 56 active Branches and 26 Candidates Classes.

The President also was very glad to advise the acceptance of Miss Margaret Maule as Chairman of Social Service and Mrs. Benjamin Bird, Chairman for Rural Work.

The Barn Party in June at the residence of Mrs. Winthrop C. Neilson, Vice-President for the Schuylkill Valley District, netted the society \$446.45, \$100 of which had been sent to renew the scholarship now supported through the White-Williams Foundation. A very excellent report of the progress of the young girl holding this scholarship made it well worthwhile continuing it. This sum, together with that realized on the Entertainment in April, gave us a total of nearly \$1000.

Four hundred and eight-five guests enjoyed their holidays at the Holiday House at Cape May, N. J. First plans were made for the complete renovation of this house which has been used by the Society for some 20 odd years. It is an

interesting old home on one of the best streets in Cape May and will be renovated in keeping with its style and location. The work being done at this time will give much needed employment to mechanics in Cape May and vicinity.

It was decided that the G. F. S. should take a definite part in the George Washington and William Penn celebrations in February and October, 1932, respectively.

The Provincial Conference of the Society will be held at York, Penna., on November 6, 7, and 8, and will be attended by the President, Secretary, Member Delegate and President of Senior Members' Club from Pennsylvania, Branches are urged to send delegates, if possible.

The National Money Object of the National Girls' Friendly Society, which was the raising of \$2500 for All Saints' Mission, Hillsboro, Oregon, has been over-subscribed, and Branches throughout the country are now ready to begin working for the new object, \$2000 gift to St. Augustine's Mission, Kohala, Hawaii.

A NEW BRANCH

known as the Diocesan Members' Branch has been formed, its membership made up largely of members from former Branches now disbanded. Miss Virginia Barnes will act as member chairman, and Miss E. W. Beatty, Diocesan Secretary, as Vice-President, will be the connecting link with the Diocesan Council. It will meet on the fourth Wednesday in the month at the Church House.

S. Clement's Altar Guild is organized to do silk embroidery and make stoles, burses, chalice veils, etc. Please inquire of the President, by telephone, at PENny-packer—5750.

NEED

Folding chairs to help furnish the new addition to the Parish house of Advent, Kennett Square, are needed.

For further information kindly get in touch with Rev. W. O. Bellis, Kennett Square, Pa., or call Kennett Square 495 J.

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Summary of Some Results at General Convention

A brief summary of some results in the legislation other than the major group at the General Convention.

1. The work of the Church Army was commended and it was authorized to collect funds for its work.

2. A joint commission of bishops, presbyters and laymen on evangelism was appointed.

3. The convention has approved of a proposal making it possible to translate diocesan bishops from one diocese to another, as is now the case with missionary and suffragan bishops. As this involves a change in the constitution, it must be ratified at the next general convention before becoming effective.

4. A joint commission to survey church preparatory schools, with a view to affording financial assistance, was appointed.

5. A joint committee was appointed to consider the publication of a Church historical magazine.

6. The Canons dealing with the trial of ministers of this Church were modified, but a proposal to create a final court of appeals to deal with heresy trials was defeated.

7. Authority was given to create a fund of five million dollars for a "Rural Church Foundation" to foster the work of the Church in rural communities.

8. The problem of Church unity was to the fore during the Convention. A report of a conference between the Episcopal and Methodist and Presbyterian churches on Christian Morality in relation to Organic Unity was presented. Authority was given to continue the conference and to invite the coöperation of the Lutheran Church.

9. This convention has witnessed a great enlargement of the ministry of women in the Church. Deaconesses are to be recognized as a distinct order of ministry and provision is made for their ordination. Following the pronouncements of the Lambeth Conference, deaconesses will now be permitted to read in church morning and evening prayer and the Litany, with certain restrictions; when licensed by the Bishop, they may give public instruction and preach, save when the Holy Communion is to be administered. But they may not become priests and therefore are not to be eligible for election as bishops.

10. In view of the economics depression and consequent distress, a resolution was adopted asking President Hoover to set aside, by proclamation, Sunday, November 8, to be nationally observed as a day of public penitence and prayer.

11. By specific resolution, the convention is petitioning the United States Senate to approve our membership in the Permanent Court of International Justice, and has directed that a letter be sent to President Hoover urging that the representatives of the United States at the

1932 Disarmament Conference do everything in their power to secure a substantial reduction in world armaments.

12. In connection with the illicit traffic in narcotic drugs, Congress is to be petitioned to secure the ratification of the Geneva Convention and for the enactment of an adequate uniform narcotic defense law.

13. On the motion of the Hon. George W. Wickersham, former Attorney-General of the United States, members of this Church are called upon to coöperate with other churches and with local agencies in the endeavor to meet the needs of the unemployed.

14. The Convention has approved a petition to Congress to enact a law (not censorship) for the federal supervision of moving pictures in interstate and foreign commerce for the purpose of establishing higher moral standards. Another resolution adopted protests against the making and showing of pictures which depict criminal or salacious subject-matter, and calls upon all right-minded people to refrain from frequenting such pictures.

15. The Rev. Dr. Lucius M. Robinson, of Philadelphia, was unanimously reelected Custodian of the Book of Common Prayer.

16. By resolution unanimously adopted, the Presiding Bishop is called upon by the House of Bishops to preach the sermon at the opening service of future conventions.

The Convention has been both happy and harmonious. The debates have been keen, but kindly. Acrimony has been conspicuous by its absence. Men of strong and often differing conviction have been tolerant one of another. In Denver they have dwelt together in unity of understanding.

(Continued from page 64)

old stayed as though nothing unusual were happening.

My students liked to make things, and worked hard on doll clothes, furniture, toy aeroplanes and many other things which they are sending to some children in Alaska. Some even donated simple toys. We found the Indian children very artistic.

To get to school, many of the children walked. One small boy lived three miles from the church and missed but one or two days, because he had to herd the cattle on the farm. Two girls rode twelve miles daily. Some rode horseback, while the rest came in cars or trucks, many of them being brought and taken home by the missionaries themselves. Otherwise they would not have been able to attend the school, for their parents, while they would do without their assistance on the farm, had neither the time nor the facilities for driving them in themselves.

My next school was for one week in August at Okreek, sixteen miles from

Mission. I drove back and forth each day in a Ford truck loaned me by the Hare Industrial School for Indian boys, and by the end of every trip was covered with white alkaline dust. My assistant there was Anna Lambert, an Indian girl, resident of Okreek and student of All Saints. Since she had done much work with her people, she was a great asset to the school. Her father has been the priest in Okreek until his death. As at Mission, my roll increased daily, until I had a total of forty students, ranging in age from four to eighteen. Most of the children are very poor and many are undernourished; but no matter how worn their clothing, they are nearly all clean and mended. Yet some of the children could not even speak English! It is the hope and aim of the missionaries of South Dakota that these schools, which are comparatively new there, increase and improve each summer. They are giving many children the chance to grow physically, mentally and spiritually.

To the missionary, the "Day of Rest" is one of activity; we attended from three to five Services each Sunday. After two Services and Sunday School at Mission, we had lunch and then started out over the prairie and followed winding wagon trails to one or more of the Indian chapels, where another altar awaited our attention and another bell was to be rung. A typical Indian chapel is a small, rectangular frame affair like a shoe box with a small spire at one end. (I don't recall ever seeing one that was not in need of paint and steps.) Inside, the squaws sit on one side and the braves on the other. The seats often have no backs, the floors are rough, and the altars plain and decorated with artificial flowers and wooden cross and candlesticks. But the Indians all sing with feeling and kneel with reverence as they receive the Holy Communion. After the Service we always stood at the door with the priest (who had just introduced us if it was our first visit) and shook hands and said "How," to all present. One Sunday, the Indians held council and gave us each an Indian name by which we were known for the rest of the summer.

When it rained, the roads to these chapels became impossible in a car. Then the trip had to be made in some catechist's wagon. This is a splendid opportunity for becoming better acquainted with an Indian that is ordinarily very quiet, especially if you appear to know anything about horses or wagons.

The Indians, men, women and children, all join in playing the same games (shinney, for instance) and have such good natured fun together that I have often wondered why the white people don't play more with their children. Indians are extremely fond of their children and will often do the most extravagant things to show their affection. This strong tie

(Continued on page 82)

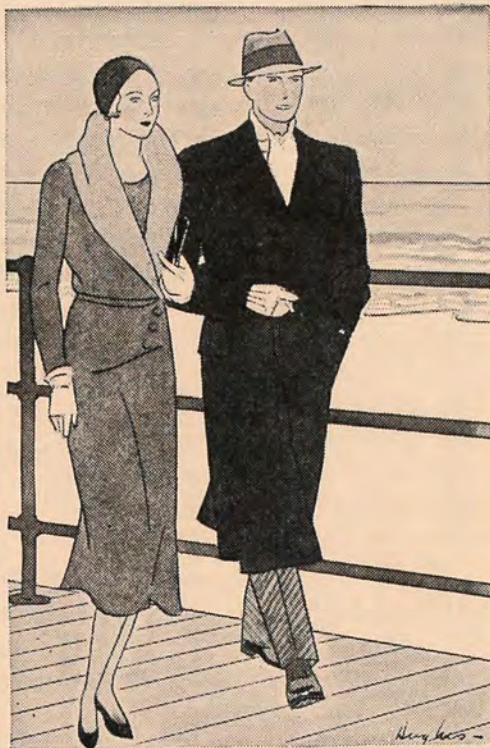
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SOCIAL SERVICE COMMISSIONS MEET IN NEW YORK

An important Conference of the representatives of a number of metropolitan Social Service Commissions and Departments was held in the Church House, New York, Friday, October 16, at the call of the Rev. C. Rankin Barnes, Secretary of the National Department.

The topic of unemployment occupied a large share of the time of the meeting. There was a general agreement in the plans of the several Dioceses, that are going forward, that the Rector can be a real father in God to his people; that the parishes should mobilize all their faith and vision to give morale to their unemployed; that there should be close coöperation with local community organizations, social agencies and other churches; that it is wise to give no relief without as good case work as possible and that bread lines and relief given on the street and at the door were demoralizing, a waste of money, an encouragement of idleness and an impoverishment of the recipient through cutting him off from a richer and developing life.

It was a source of encouragement and satisfaction that there was so general an agreement, both as to principles and methods, but each conferee was helped by the exchange of views and his plans thereby enriched and developed.

There seemed to be no difference in the general features of the situation in the Diocese represented: New York, Long Island, Newark, New Jersey and Pennsylvania.

Among the other topics considered were coöperating with the General Church program and the Woman's Auxiliaries, which are giving so much attention to social questions; coöperating with State Social Service Conferences and the plans for the meeting of Church Social Workers in Philadelphia next May in connection with the National Conference.

There was also an extended consideration of Social Workers, fellowships and their relation to social service departments.

Those present were the Rev. Floyd VanKeuren, New York; Speer Knebel, Long Island; Rev. George W. Dawson, West Orange (Diocese of Newark); Rev. Canon Samuel G. Welles, Trenton (Diocese of New Jersey); and Clinton Rogers Woodruff Philadelphia.

(Continued from page 67)

part of them, for, as Channing Pollock has truly said, "The stage is a very real pulpit for teaching Truth."

NOTE.—The Ark of the Covenant, the Torches, the Roses, Flower Garlands, and other materials used were made by the children as a definite part of their handwork, and proved most instructive in the class work, and a delight to the children. Many of the costumes were made by a Committee directed by Miss Stryker.

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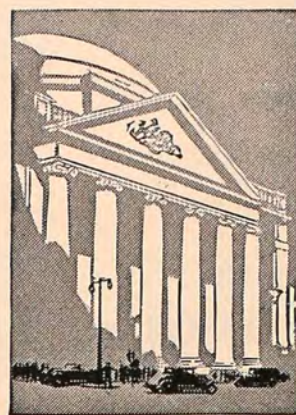
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NEW DEVELOPMENT PRO- DUCES CHIME MUSIC WITHOUT THE USE OF THE CONVENTIONAL BELLS OR TUBES

By DONALD WATROUS

*Engineering Products Division,
RCA Victor Company, Inc.,
Camden, N. J.*

After several years of intensive re-
search and development work the RCA
Victor Company, Inc., has released for
sale an Electro-Magnetic mechanism
capable of reproducing chime music,
with true chime fidelity, without the
use of bells or tubes.

In brief, the equipment consists of a
keyboard similar in design to that of
a section of a piano keyboard; electro-
magnetic chime striking mechanism;
high powered audio frequency ampli-
fiers and weatherproof dynamic speakers
capable of handling tremendous volume
without the slightest distortion. These
bell notes are produced electrically and
not from records or microphone pick-
up.

Several advantages are to be gained
by the use of this new method over
any previously used. (a) Chimes hav-
ing twenty-five notes, or two chromatic
octaves, may now be secured at a cost
in line with that previously charged for
chimes consisting of a single diatonic
octave of eight notes. (b) Volume can
be controlled to cover a large area, or,
a smaller area, as desired. (c) Volume
may be delivered in any varied inten-
sity in selected directions. (d) Compar-
ative lightness in weight of equipment
mounted in tower. (e) Complete auto-
matic, as well as manual control of
entire chime mechanism permitting the
striking of Westminster chimes on the
hour and fractional hour. (f) Broad-
casting of special programs, secured
either through broadcast reception,
records or voice. (g) Additional notes
may be added at a slight additional
cost by simply adding to the keyboard
and the chime striking mechanism with-
out affecting the equipment installed in
the tower.

Another and distinct advantage of
this new equipment is the fact that it
is possible to tune these chimes to the
organ, regardless of the pitch, and that
once set, the tone will not readily
change from the effect of climatic con-
ditions to which ordinary chimes are
submitted, due to the fact that the
striking mechanism is not exposed to
the elements.

The development of this equipment
should now make it possible for a
large number of churches throughout
the country to have chime music heretofore
deemed impossible, due either to the
tremendous cost of bell chimes or

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and large space necessary for the in-
stallation of other types of church
chimes.

Confirmation Appointments for November and December

November 1.—All Saints' Day.

A. M.—Philadelphia, St. Andrew, West, the Bishop.

A. M.—Weldon, St. Peter, the visiting Bishop.

P. M.—Dolington, St. Wilfred, the Bishop.

Evg.—Newtown, St. Luke, the Bishop.

Evg.—Doylestown, St. Paul, the visiting Bishop.

November 4.—Wednesday.

Evg.—Cheltenham, St. Aidan, the Bishop.

Evg.—St. Andrew, Yardley, the visiting Bishop.

November 6.—Friday.

Evg.—Eddington, Christ, the Bishop.

Evg.—Germantown, Nativity, the visiting Bishop.

November 8.—XXIII Sunday after Trinity.

A. M.—Oaks, St. Paul, the Bishop.

A. M.—Pottstown, Christ, the visiting Bishop.

P. M.—Perkiomen, St. James, the Bishop.

Evg.—Norristown, All Saints, the Bishop.

Evg.—Phoenixville, St. Peter, the visiting Bishop.

November 11.—Wednesday.

Evg.—Andalusia, Redeemer, the Bishop.

Evg.—Upper Merion, Christ, the visiting Bishop.

November 13.—Friday.

Evg.—Germantown, St. Barnabas, the Bishop.

Evg.—Ambler, Trinity, the visiting Bishop.

November 15.—XXIV Sunday after Trinity.

A. M.—Whitemarsh, St. Thomas, the Bishop.

A. M.—Germantown, Epiphany, the visiting Bishop.

P. M.—Valley Forge, Washington Memorial, the Bishop.

P. M.—Norristown, St. Augustine, the visiting Bishop.

Evg.—Conshohocken, Calvary, the Bishop.

Evg.—Norristown, St. John, the visiting Bishop.

November 18.—Wednesday.

Evg.—Roxborough, St. Alban, the Bishop.

Evg.—Mt. Airy, Grace, the visiting Bishop.

November 20.—Friday.

Evg.—Roxborough, St. Timothy, the Bishop.

Evg.—Germantown, Good Shepherd, the visiting Bishop.

November 22.—Sunday next before Advent.

A. M.—Meadowbrook, Huntingdon Valley Chapel, the Bishop.

A. M.—Chestnut Hill, St. Martin, the visiting Bishop.

P. M.—Philadelphia, Advent, the visiting Bishop.

Evg.—Germantown, St. John the Baptist, the Bishop.

Evg.—Oak Lane, St. Martin, the visiting Bishop.

November 25.—Wednesday.

Evg.—Elmwood, St. Titus, the Bishop.

Evg.—Holmesburg, Emmanuel, the visiting Bishop.

November 27.—Friday.

Evg.—Elmwood, St. Cyprian, the Bishop.

Evg.—Rhawnhurst, Ascension, the visiting Bishop.

November 29.—I Sunday in Advent.

A. M.—Bridesburg, St. Stephen, the Bishop.

A. M.—Philadelphia, St. John Free, the visiting Bishop.

P. M.—Philadelphia, St. James the Less, the Bishop.

P. M.—Kensington, St. Barnabas, the visiting Bishop.

Evg.—Branchtown, House of Prayer, the Bishop.

Evg.—Franklinville, Christ, the visiting Bishop.

December 2.—Wednesday.

Evg.—Tacony, Holy Innocents, the Bishop.

December 4.—Friday.

Evg.—Stonehurst, St. Giles, the Bishop.

December 6.—II Sunday in Advent.

A. M.—Manayunk, St. David, the Bishop.

Evg.—Philadelphia, St. Paul Memorial, the Bishop.

December 9.—Wednesday.

Evg.—Aramingo, St. Paul, the Bishop.

December 11.—Friday.

Evg.—Kensington, Emmanuel, the Bishop.

December 13.—III Sunday in Advent.

A. M.—Oxford, Trinity, the Bishop.

P. M.—Crescentville, Trinity, the Bishop.

Evg.—Germantown, St. Luke, the Bishop.

December 16.—Wednesday.

Evg.—Philadelphia, Annunciation, the Bishop.

December 18.—Friday.

Evg.—Germantown, St. Michael, the Bishop.

December 20.—IV Sunday in Advent.

A. M.—Germantown, St. Peter, the Bishop.

Evg.—Philadelphia, St. Matthias, the Bishop.

December 27.—I Sunday after Christmas.

A. M.—Torresdale, All Saints, the Bishop.

(Continued from page 77)

between parent and child often leads the parents to hide their children when it is time for school, and is the cause of much homesickness and many of the runaways from school. Even at the Hare Industrial School for Indian boys, at Mission, boys have left in order to help their parents at home.

As I sit at home now and recall my summer with the Rosebuds of South Dakota, many scenes and incidents pour through my mind, but perhaps the climax is marked by the simple ceremony in the rustic chapel at Camp Remington in the Black Hills. There it was that Bishop Burleson called us to the altar rail, and presented us each with a Niabrara Cross; a reward for our services as volunteers for the summer in South Dakota.

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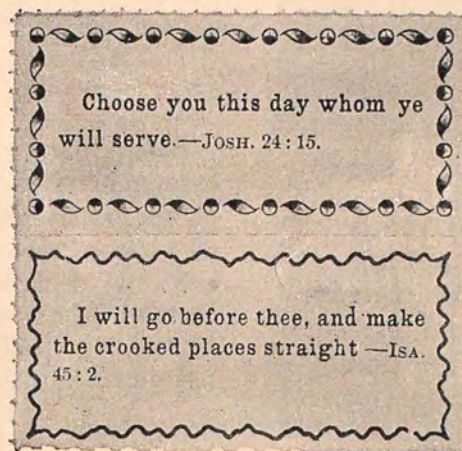
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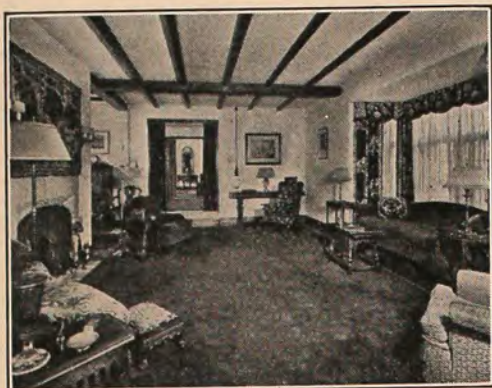
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The death of the Rt. Rev. Thomas J. Garland, D.D., LL.D., has deprived the Church of a great missionary leader and gifted administrator, and the Advancement Society of a wise counsellor. Of the dioceses located in Pennsylvania, Bishop Garland was able to be present at many of our meetings, and he wisely advised the board concerning the special opportunities for helpful service that opened before us. The Advancement Society was privileged to respond to his appeals, and to coöperate with him in the expanding work of his diocese. The largest special grant the Society ever made was in answer to his earnest request, and so, in many ways, we became coworkers in the spread of Christ's Kingdom and the advancement of His Church.

In the great forward missionary campaign we realized that we had in Bishop Garland a guide that was foreseeing and wise, and a way was opened for our material gifts and spiritual investments.

Bishop Garland will long be remembered by his fellow workers, and the Advancement Society pledges to his successor its helpful interest and coöperation.

In the death of Mr. R. Francis Wood the Advancement Society has lost one of its most efficient officers and devoted members. Identified with many religious and charitable agencies, Mr. Wood gave generously of his time and personal interest. As a member of the Committee on Trusts, his wise counsel helped to guide the policies of this Society, and he was regularly present at the meetings, ready to forward any worthy appeal that came before the Board of Managers. Mr. Wood's life and character were inspired by a high spiritual ideal, and all who knew him felt the sincerity of his efforts and the charm of his personality.

For many years he was an outstanding layman of the Diocese of Pennsylvania, and he will be sadly missed by his many friends and associates.

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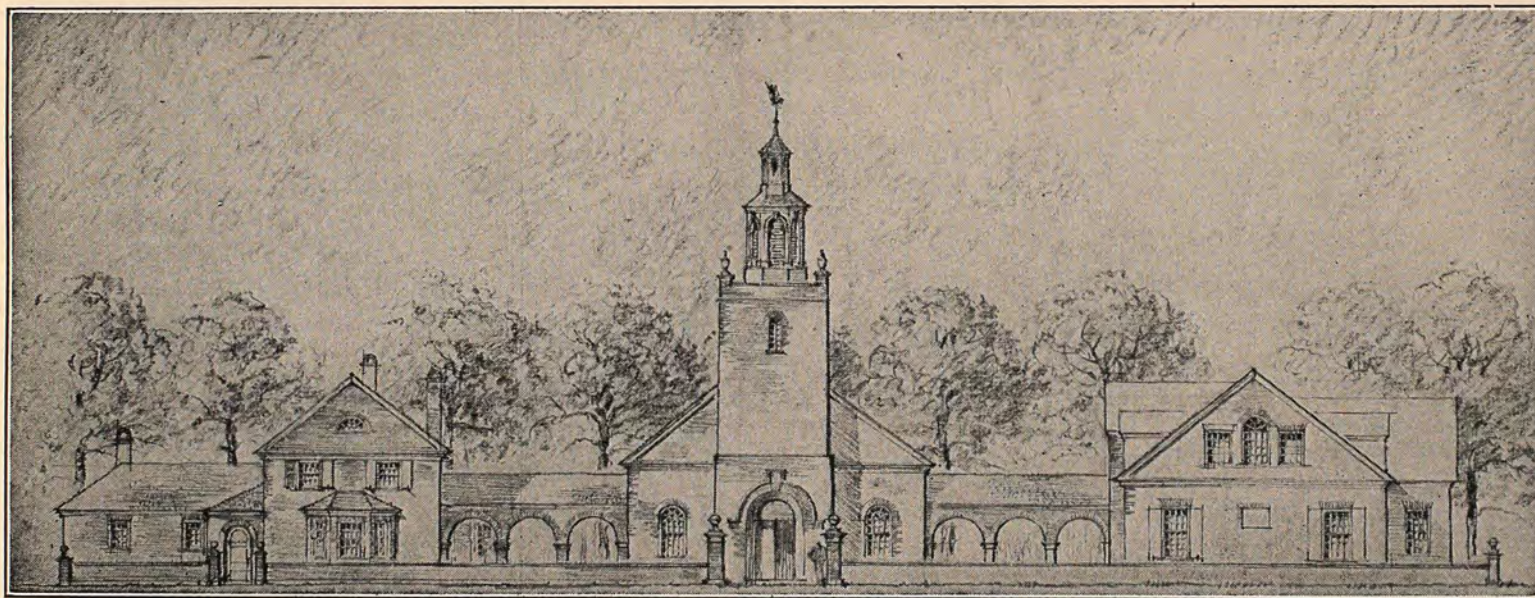
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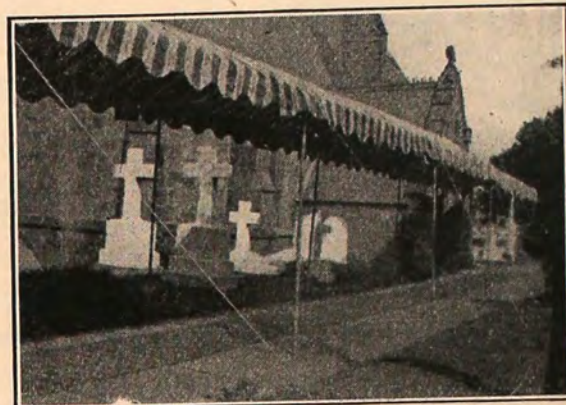
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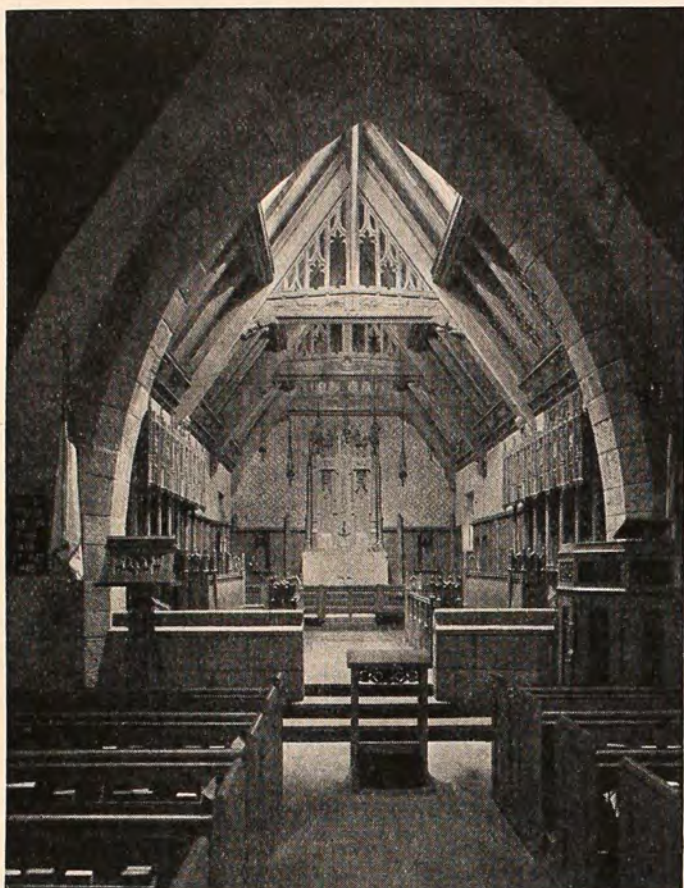
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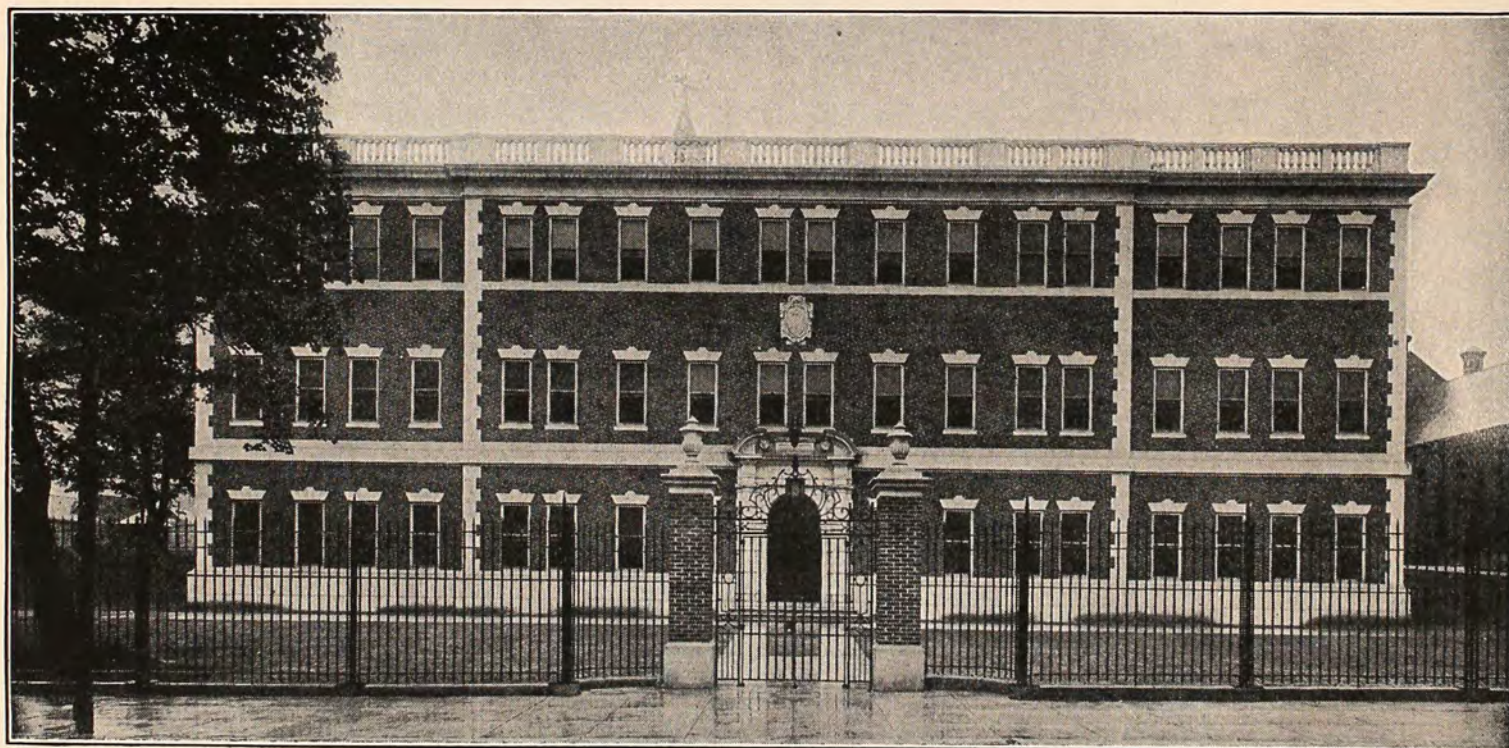


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